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# IRISH ARCHÆOLOGICAL SOCIETY.

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AT a General Meeting of the IRISH ARCHÆOLOGICAL SOCIETY, held in the Board Room of the Royal Irish Academy, Grafton-street, Dublin, on Monday, the 13th day of June, 1842,

GEORGE PETRIE, ESQ., M. R. I. A., R. II. A., in the Chair.

The Secretary opened the proceedings by reading the following REPORT of the Council, agreed upon at their Meeting of the 2nd of June :

“The Council, at the end of their year of office, are happy to be able to announce that the prospects of the Society are such as to leave but little doubt of its future success.

“They have still, however, to complain that the nobility and gentry of Ireland have not joined the Society in sufficient numbers to enable it to undertake the publication of the more voluminous and difficult of our ancient records. The total number of Members now on our books being but 241, besides thirteen, who have not yet paid their subscriptions.

“One cause of this has doubtless been, that the objects of the Society have been but little known, and where known, have been but imperfectly understood. In Ireland, where every thing is unhappily viewed, more or less, through the medium of party, it seemed to the public difficult to conceive how any Society could be formed without a leaning to one side or the other, and many persons very naturally held back until the real character of the Society should more

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fully develope itself. It is evident, however, from the mere inspection of our list of Members, that these feelings have had but a partial operation ; and the Society may congratulate itself in having been one of the few successful attempts in this country to induce men to forget their differences, and unite together in the promotion of a great national undertaking.

“ In addition to this temporary cause of prejudice against the Society, it has unfortunately happened that several accidental circumstances have retarded the completion of our publications during the past year ; so that we have had, to the public, the appearance of doing nothing, and many were led to doubt whether we were in a condition to fulfil our engagements to our Members.

“ These and such like difficulties, however, which have probably kept back many who ought naturally to have joined us, must gradually be removed by the publications of the Society ; which, it is hoped, will not only effectually convince the public of the purity of our intentions, and of the possibility of carrying out our design without any party bias, but also make known the great value and interest of the historical documents which it is the object of the Society to bring to light.

“ It is necessary, however, to explain to the Society the cause of the delay that has taken place in the appearance of the volumes, which have been announced as the intended publications of the past year.

“ The idea of establishing a Society for the publication of the ancient historical and literary remains of Ireland was first seriously entertained at the close of the year 1840 ; and a Provisional Council was then formed for the purpose of ascertaining, by correspondence with the literary characters of the day, and by circulating a brief statement of the object proposed, whether a Society such as that to which we now belong would be likely to meet with support from the public.

“ Several months, however, were necessarily spent in these preliminary measures, and early in the year 1841, the Provisional Council had received promises of such respectable support, as to convince them that success was reasonably certain, and that they might safely proceed to the regular formation of the Society.

“ A Meeting was accordingly called in May, 1841, at which the fundamental laws of the Society were agreed upon, and your present Council appointed for carrying your designs into effect.

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"Up to that time, however, scarcely any preparations had been made for printing. The Provisional Council had been in a great measure occupied in the correspondence necessary for the formation of the Society: nor was it possible for them, until they had ascertained how far public support could be obtained, to enter upon the engagements necessary for the preparation of many works with a view to the future publications of the Society.

"All this, therefore, became the duty of your present Council: and they have endeavoured to make such arrangements, as they hope will ensure to the Members the regular appearance, within reasonable intervals, of the Society's books. All the works intended for the present year are in the hands of the printers, and those in progress are many of them ready for the press, as soon as the funds at the disposal of the Council will permit their being undertaken.

"The Council, in addition to the volume of Tracts, and the volume of Grace's Annals, already in the hands of the Society, have resolved that the Book of Obits of Christ-Church Cathedral, edited by the Rev. Mr. Crosthwaite, shall also be given to all who were Members in the year 1841, or who have paid the subscription for that year.

"This latter work, though far advanced, is not yet completed; and from the peculiar difficulties it presents, the necessity of the most exact and careful collation with the original, and the laborious index and notes which the Editor is preparing, and which will greatly enhance its value, its progress through the press must necessarily be slow.

"It is probable, therefore, that some of the works announced for the year 1842, will be issued before the Book of Obits is ready for delivery. But this inconvenience the Council are convinced the Society will gladly submit to, rather than run the risk of doing injustice to the Editor of a volume of such singular difficulty and interest, by any attempt to hurry its publication.

"Cormac's Glossary, which has been for some time in Mr. O'Donovan's hands, is ready for the press. But it has been held back, partly because the funds of the Society will not at present admit of its being proceeded with, and partly because there are some MSS. in England, which ought to be collated before such a work should be put forth. The collation of these MSS., however, would be attended with great expense, as it would be necessary to send over to England a competent person, and to support him during his stay in the

neighbourhood of the Libraries where the MSS. to be consulted are preserved. The Council have therefore thought it better to defer the publication of this work for the present ; and in the meantime they are engaged in such inquiries as they hope may ultimately lead to the satisfactory accomplishment of their purpose.

“The Royal Visitation Book of the Province of Armagh in 1622, has been for some time ready for the press, but as it will be a volume of some bulk, and from the quantity of tabular matter it contains, expensive in printing, it has been deferred, until the funds of the Society are increased.

“For the same reason Mr. Curry’s translations of the ancient Irish historical tales, ‘The History of the Boromean Tribute,’ and ‘The Battle of Cairn Chonail,’ have been postponed, although both are ready for the press.

“There is one other topic upon which it will be necessary to say a few words.

“The number and value of the works which have been assigned to the Members of the last and present years, very far exceed the actual means of the Society ; nor will it be possible for the Council to bring out books of equal value, in future years, unless the number of the Members be very much increased. The Council, however, have thought it better to proceed on the supposition that the full number of Members, at present limited by the Rules of the Society to 500, will ultimately be obtained, and, therefore, they have not hesitated to run the risk, in the first instance, of drawing somewhat more largely than they would be justified in doing hereafter, on the capital of the Society. They have every hope, however, that the publication of the volumes now in progress will bring in a large accession of Members to the Society ; and they would press upon the existing Members the necessity of exerting their influence with their friends for this purpose.

“It is desirable to have it made known, that Members now joining the Society can obtain the books for the year 1841, on paying the subscription of One Pound for that year ; a privilege which the Council have allowed to such Members as have joined since the last annual Meeting, and which they would recommend to continue for the present year. However, they are of opinion that hereafter, the books of past years, if any should remain, ought to be sold to new Members at an advanced price, to be determined by the Council for the time being.

“ Since

“Since the appearance of our first publication, the following noblemen and gentlemen have joined the Society :

The Right Hon. Lord Eliot.	Colman M. O'Loghlan, Esq.
The Right Hon. Lord Albert Conyngham.	William Hughes, Esq.
Sir Montague L. Chapman, Bart.	Robert Ewing, Esq.
Sir Aubrey De Vere, Bart.	Rev. Matthew Kelly.
John Ynyr Burges, Esq.	James W. Cusack, Esq., M. D.
Thomas Fortescue, Esq.	Thomas Kane, Esq., M. D. (for the Limerick Institution).
Rev. James Kennedy Bailie, D. D.	Edward Wilmot Chetwode, Esq.
Clement Ferguson, Esq.	Rev. John N. Traherne.
Thomas Hutton, Esq.	Edward Magrath, Esq. (for the Athenæum Club, London).
Rev. James Graves.	Colonel Birch.
Rev. Classon Porter.	William Curry, Jun., Esq.
Rev. Charles Grogan.	
Samuel Grame Fenton, Esq.	

“The name of William Torrens M'Cullagh, Esq., was omitted, by an accident, in the list of original Members, published with the last Report ; and the name of John Low, Esq., was inserted in the same list by a mistake.

“During the past year the Society has lost one of its original Members, the Rev. Caesar Otway, by death.

“In conclusion, the Council have to announce that his Excellency the Lord Lieutenant, upon being informed of the objects of the Society, was graciously pleased to accept the office of Patron, and the Council have had the honour of presenting to his Excellency copies of the Society's publications.”

The Report having been read, the following Resolutions were adopted unanimously :

“1. That the Report now read be received and printed, and that the thanks of the Society be given to the Council for their services.”

“2. That the respectful thanks of this Meeting be presented to His Excellency the Lord Lieutenant, for his gracious condescension in accepting the office of Patron of the Society.”

“3. That Dr. A. Smith and Mr. Hardiman be appointed Auditors of the Accounts of the Society for the ensuing year, and that their statement of the accounts of the Society be printed as an Appendix to the Report.”

His

His Grace the DUKE OF LEINSTER was then elected President of the Society for the ensuing year, and the following Noblemen and Gentlemen were elected as the Council :

THE RIGHT HON. THE EARL OF LEITRIM.	JAMES MAC CULLAGH, Esq., LL. D., Sec. R. I. A.
THE RIGHT HON. THE VISCOUNT ADARE, M. P., M. R. I. A.	CAPTAIN LARCOM, R. E., M. R. I. A.
THE LORD GEORGE HILL.	AQUILLA SMITH, M. D., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C.	GEORGE PETRIE, Esquire, R. H. A., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	JOS. H. SMITH, Esq., A. M., M. R. I. A.
REV. J. H. TODD, D. D., V. P. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.

It was then moved by the Rev. J. C. CROSTHWAITE, and seconded by GEORGE SMITH, Esq.,

“That the thanks of the Society be presented to the Council of the Royal Irish Academy for their kindness in giving the Society the use of their rooms for the present Meeting.”

And then the Society adjourned.

## AN ABSTRACT OF THE RECEIPTS AND EXPENDITURE OF THE SOCIETY,

FROM ITS FOUNDATION TO THE 13TH DAY OF JUNE, 1842.

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# IRISH ARCHÆOLOGICAL SOCIETY.

1842.

## Patron :

HIS EXCELLENCY THE LORD LIEUTENANT OF IRELAND.

## President :

HIS GRACE THE DUKE OF LEINSTER.

## Council :

THE RIGHT HON. THE EARL OF LEITRIM.	REV. J. H. TODD, D. D., V. P. R. I. A., <i>Secretary.</i>
THE RIGHT HON. THE VISCOUNT ADARE,	JAMES MAC CULLAGH, Esq., LL. D., Sec.
M. P., M. R. I. A.	R. I. A.
LORD GEORGE HILL, M. R. I. A.	AQUILLA SMITH, M. D., M. R. I. A.
JOHN SMITH FURLONG, Esq., Q. C., <i>Treasurer.</i>	GEORGE PETRIE, Esq., R. H. A., M. R. I. A.
REV. RICHARD BUTLER, M. R. I. A.	JOS. H. SMITH, Esq., A. M., M. R. I. A.
CAPTAIN LARCOM, R. E., M. R. I. A.	JAMES HARDIMAN, Esq., M. R. I. A.

## Members of the Society.

[*Life Members are marked thus \*.*]

HIS GRACE THE ARCHBISHOP OF CANTERBURY.	THE EARL OF DUNRAVEN.
HIS GRACE THE LORD PRIMATE OF IRELAND.	THE EARL OF ENNISKILLEN.
* HIS GRACE THE DUKE OF BUCKINGHAM.	THE EARL OF FIFE.
* HIS GRACE THE DUKE OF LEINSTER.	THE EARL FITZWILLIAM.
HIS GRACE THE DUKE OF NORTHUMBERLAND.	THE EARL FORTESCUE.
THE MARQUIS OF CONYNGHAM.	THE EARL OF LEITRIM, M. R. I. A.
THE MARQUIS OF DOWNSHIRE.	THE EARL OF MEATH.
THE MARQUIS OF ELY.	THE EARL OF POWIS.
THE MARQUIS OF ORMONDE.	THE EARL OF ROSSE, M. R. I. A.
* THE MARQUIS OF KILDARE.	THE VISCOUNT DE VESCI.
THE EARL OF BANDON.	THE VISCOUNT LISMORE.
THE EARL OF CARLISLE.	THE VISCOUNT LORTON.
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THE EARL OF CHARLEMONT, M. R. I. A.	* THE VISCOUNT PALMERSTON.
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 The Viscount Morpeth.  
 The Lord Eliot, M. P.  
 Lord George Hill, M. R. I. A.  
 Lord Albert Conyngham.  
 The Lord Bishop of Chichester.  
 The Lord Bishop of Cashel, Waterford,  
 and Lismore.  
 The Lord Bishop of Clogher.

The Lord Bishop of Cork, Cloyne, and Ross.  
 The Lord Bishop of Derry and Raphoe.  
 The Lord Bishop of Down, Connor, and  
 Dromore.  
 The Lord Bishop of Kilmore, Elphin, and  
 Ardagh.  
 The Lord Bishop of Kildare.  
 Lord Carberry.  
 Lord Cremorne.  
 Lord Farnham.  
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 London.  
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 Dillon, Galway.  
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 Castle, Athboy.  
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 Professor of Irish in the University of  
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 Catherine's Hall, Cambridge.

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- James T. Gibson Craig, Esq., Edinburgh.
- Rev. John C. Crosthwaite, A.M., Dean's Vicar, Christ Church Cathedral, Dublin.
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- William Curry, Jun., Esq., Dublin.
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- James McGlashan, Esq., Dublin.
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- John W. McKenzie, Esq., Edinburgh.
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- William Nugent, Esq., Killester Abbey, Raheny.
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- Augustus Stafford O'Brien, Esq., M.P., Blatherwycke, Northamptonshire.
- William Smith O'Brien, Esq., M.P., Carmoy Hill, Limerick.
- The Rt. Hon. Daniel O'Connell, M.P., Lord Mayor of Dublin.
- Mat. O'Connor, Esq., Mountjoy-sq., Dublin.
- The O'Donovan, Montpelier, Douglas, Cork.
- \* John O'Donovan, Esq., Dublin.
- Thomas O'Hagan, Esq., Upper Mountjoy-street, Dublin.
- Major O'Hara, Annamoe, Collooney.
- Colman M. O'Loughlen, Esq., Dublin.
- Charles O'Malley, Esq., North Gt. George's-street, Dublin.
- Rev. Cæsar Otway, A.B., M.R.I.A., Dublin, (Deceased, 1842).
- Rev. Mortimer O'Sullivan, D.D., Killyman.
- Rt. Hon. Sir R. Peel, Bart., M.P., London.
- Louis Hayes Petit, Esq., F.R.S., London.
- George Petrie, Esq., R.H.A., M.R.I.A., Great Charles-street, Dublin.
- \* Sir Thomas Phillipps, Bart., Broadway, Worcestershire.
- John Edward Pigott, Esq., 8, Merrion-sq., South, Dublin.

Robert

Robert Pitcairn, Esq., Queen-st., Edinburgh.  
Rev. Classon Porter, Larne, County Antrim.

William Potts, Esq., Dame-street, Dublin.  
Hon. Edward Preston, Gormanstown Castle, Balbriggan.

Colonel J. Dawson Rawdon, M.P., Coldstream Guards, Stanhope-street, London.

Rev. L. F. Renahan, College, Maynooth.

Rev. T. R. Robinson, D.D., M.R.I.A., Observatory, Armagh.

Richard Rothwell, Esq., Rockfield, Kells.

Rev. Franc Sadleir, D.D., V.P.R.I.A., Provost of Trinity College, Dublin.

Francis A. Sanders, Esq., A.B., Dublin.

Rev. William Sewell, A.M., Fellow of Exeter College, Oxford.

Right Hon. Frederick Shaw, M.P., Recorder of Dublin.

Remmy H. Sheehan, Esq., Mespil House, Dublin.

Evelyn R. Shirley, Esq., M.P., Eatington Park, Shipton-on-Stour.

Rev. J. H. Singer, D.D., V.P.R.I.A., Senior Fellow of Trinity College, Dublin.

Aquilla Smith, Esq., M.D., M.R.I.A., Dublin.

\* Rev. John Campbell Smith, Glasgow.

Jos. Huband Smith, Esq., A.M., M.R.I.A., Dublin.

William Smith, Esq., Carbeth Guthrie, Stirringshire.

John Smith, Esq., LL.D., Secretary of the Maitland Club, Glasgow.

\* George Smith, Esq., Lower Baggot-street, Dublin.

John George Smyly, Esq., Merrion-street, Dublin.

George Lewis Smyth, Esq., Bridge-street, London.

Sir Wm. Meredith Somerville, Bart., M.P.

Rev. Thomas Staek, A.M., M.R.I.A., Fellow of Trinity College, Dublin.

William Stokes, Esq., M.D., M.R.I.A., Regius Professor of Physic, Dublin.

Andrew Storie, Esq., Signet Library, Edinburgh.

Hon. Andrew Godfrey Stuart, Aghnacloy.

Rev. Hamilton Stuart, Rochfort, Buncrana.

William Villiers Stuart, Esq., Dromana, Cappoquin.

Rev. George Studdert, A.B., Dundalk.

\* Robert James Tennent, Esq., Belfast.

James Thompson, Esq., Belfast.

Robert Tighe, Esq., Fitzwilliam-sq., Dublin.

\* W. F. Tighe, Esq., Inistiogue.

\* Rev. J. H. Todd, D.D., V.P.R.I.A., Fellow of Trinity College, Dublin.

George Tomb, Esq., Temple-street, Dublin.

Rev. Rob. Traill, D.D., M.R.I.A., F.R.S.E., Schull, Skibbereen.

Rev. John M. Traherne, Coedbriglan, Cardiff.

Travers Twiss, Esq., F.R.S., University College, Oxford.

Crofton Moore Vandeleur, Esq., Kilrush.

Sir Aubrey de Vere, Bart., Curragh Chase, Adare.

Sir Hussey Vivian, Bart., M.P., London.

John Walker, Esq., Cornhill House, Coldstream, W.B.

Rev. Charles Wm. Wall, D.D., M.R.I.A., Senior Fellow of Trinity College, Dublin.

James A. Wall, Esq., Baggot-street, Dublin.

Hugh Walsh, Esq., Drumsna.

Sam. Hibbert Ware, Esq., M.D., F.R.S.E., York.

Charles T. Webber, Esq., M.R.I.A., 22, Upper Gloucester-street, Dublin.

Hon. Henry R. Westenra, Dell, Windsor.

Lestock P. Wilson, Esq., North Audley-st., London.

Rev. J. Wilson, B.D., Fellow of Trinity College, Oxford.

Rev. James Wilson, D.D., Precentor of St. Patrick's Cathedral, Dublin.

Edward Wright, Esq., Blessington-street, Dublin.

Rev. Walter Young, Enniskillen.

## FUNDAMENTAL LAWS OF THE SOCIETY.

- I. The number of Members shall be limited to 500.
- II. The affairs of the Society shall be managed by a President and Council of twelve Members, to be elected annually by the Society.
- III. Those Noblemen and Gentlemen who have been admitted Members prior to the first day of May, 1841, shall be deemed the *original Members* of the Society, and all future Members shall be elected by the Council.
- IV. Each Member shall pay four pounds on the first year of his election, and one pound every subsequent year. These payments to be made in advance, on or before the first day of January, annually.
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The Council invite the attention of the friends of the Society and of Irish literature to the plan already proposed in the original Prospectus, of publishing a Miscellany, in which such shorter Pieces as cannot conveniently be issued in a separate form, may from time to time appear. The Council will be thankful for any tracts or documents of this kind, which those who have access to public libraries, or family collections, may have the kindness to send them. Reprints of rare books relating to Ireland form a most important object of the Society's labours, and any such that may be entrusted to the Council for publication, will be used with the greatest possible care, and safely returned with thanks.

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# THE BANQUET OF DUN NA N-GEDH

AND

## THE BATTLE OF MAGH RATH,

AN ANCIENT HISTORICAL TALE.

NOW FIRST PUBLISHED,

FROM A MANUSCRIPT IN THE LIBRARY OF TRINITY COLLEGE, DUBLIN,

WITH A TRANSLATION AND NOTES,

BY

JOHN O'DONOVAN.



DUBLIN :

FOR THE IRISH ARCHÆOLOGICAL SOCIETY.

MDCCCLII.

DUBLIN :  
PRINTED AT THE UNIVERSITY PRESS,  
BY M. H. GILL.

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## INTRODUCTORY REMARKS.

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THE following historical tale is now, for the first time, translated and printed. The text has been, for the most part, obtained from a vellum MS. in the Library of Trinity College, Dublin (H. 2. 16.), a compilation of the fifteenth century, but the name of the author or transcriber does not appear. Of this MS. it originally occupied upwards of eleven closely written and very large leaves, of which one is unfortunately lost: the deficiency has been supplied from a paper copy, No. 60, in the collection of Messrs. Hodges and Smith, Dublin, which was made in 1721-2, by Tomaltach Mac Morissy, for James Tyrrell. This paper copy was corrected by Peter Connell, or O'Connell, a very good Irish scholar (author of the best Irish Dictionary extant, though never published<sup>a</sup>), who has explained many difficult words in the margin, of which explanations the Editor has in many cases availed himself. This paper copy was indeed very useful throughout, inasmuch as it gives in most instances the modern orthography, and thus throws light on many obsolete words and phrases strangely spelled in the vellum copy. The Editor has not  
been

<sup>a</sup> It exists in MS. in the British Museum, and a copy of it, in two large volumes folio, recently made by the liberality of the Provost and Senior Fellows of Trinity College, Dublin, is preserved in their valuable Library.

been able to procure access to a third copy, which he regrets, as there are still some defects which cannot be supplied, and a few obscurities in the text which he has been unable to remove. The necessity of collating several copies of ancient productions of this nature has been felt by all Editors, as well of the ancient classic authors as of the works of the writers of the middle ages. But Irish MSS. are often so carelessly transcribed, many of them being uncollated transcripts of older MSS., that it is especially unsafe to rely on the text of a single copy. The Editor has found, on comparing different MSS. of the same ancient Irish tract, that the variations are often so considerable, as to render it necessary to compare at least three copies, made from different sources, before one can be certain that he has the true original reading. On this subject the venerable Charles O'Connor, of Belanagare, who was extensively acquainted with ancient Irish MSS., writes as follows, in a letter to his friend the Chevalier Thomas O'Gorman, dated May 31st, 1783, of which the original is in the possession of Messrs. Hodges and Smith, of Dublin :

“I approve greatly of your intention to get our Annals and other historical documents translated. But if not undertaken by a man who has a critical knowledge of the phraseology, with the changes made therein, from the sixth to the tenth century, the sense will be frequently mistaken, and a bad translation will be worse than none at all : even a publication of the Irish text would require the collation of the several MSS. for restoring the original reading and correcting the blunders of ignorant transcribers.”

It appears from the Stowe Catalogue that there is a good copy of the Battle of Magh Rath in the Library of his Grace the Duke of Buckingham, at Stowe<sup>b</sup>, but the Editor has not had access to it. There

<sup>b</sup> Application was made to his Grace the MS. ; but his Grace's rules do not permit Duke of Buckingham for a loan of this any MS. to leave his Library : and the

There was another copy in the Book of Fermoy, as appears from extracts in the possession of the Editor, but this Book, which was in the collection of the Chevalier O'Gorman towards the close of the last century, has since been carried out of Ireland, and the Editor has been unable to discover into what hands it has fallen. He has been, therefore, under the necessity of publishing the present work from the two MSS. above referred to, preferring the text of the vellum copy throughout, except where it is obviously defective, in which cases he has supplied its deficiencies from the paper copy.

This historical tale consists of two parts, of which the former is prefatory to the latter, and probably written at a later period. The first part is entitled *Fleadh Duin na n-Gedh*, i. e. the Banquet of Dun na n-Gedh, and the second *Cath Muighe Rath*, i. e. Battle of Magh Rath or Moira; the two parts have evidently been the work of different hands, as the marked difference of style and language indicates. The first is simpler, plainer, and more natural in its style, and less interrupted by flights of bombast; but the name of the author of either part does not appear.

The Battle of Magh Rath, as will be presently shown, was fought in the year 637, and it would seem certain, from various quotations given throughout the tale, that there were formerly extant several accounts of it more ancient, and perhaps more historically faithful, than the present. In the form in which it is now published, it is evidently interpolated with fables, from the numerous pieces in prose and verse, to which the battle, which was one of the most famous ever fought in Ireland, naturally gave rise.

Though the language of the original appears very ancient, and is undoubtedly drawn from ancient authorities, still the Editor is of opinion

funds of the Society are not as yet sufficient to enable the Council to send a competent Irish scholar into England for the purpose of making collations.

opinion that the present version of it is not older than the latter end of the twelfth century, or immediately after the Anglo-Norman invasion of Ireland. This opinion he has formed from the fact, that Congal Claen, King of Ulidia, is called Earl (Iarlā) of Ulster (see pp. 198, 199), a title which the writer would not, in all probability, have used, if he had lived before the time of John De Courcey, the first person that ever bore the style of Earl of Ulster in Ireland. This fact will probably satisfy most readers. But although we have no evidence from any real authority that the word *Earl* was ever used as a title among the Irish, it may be urged by those who wish to argue for the antiquity of the tale, that the word *Earl*, which is certainly of Teutonic origin, might have been introduced into Ireland in the eighth century by the Danes, and that, therefore, an Irish writer of the eighth or ninth century, whose object was to use as great a variety of terms and epithets as possible, might be tempted to borrow the term *Iarla* from the Danes, although it had never at that time been adopted as a title by the Irish. This argument may to some look plausible, but the Editor does not feel that it is sufficient to justify us in assigning a higher antiquity to the work in its present form than the twelfth century.

The mention of shining coats of mail (lupeć) also tends to the same conclusion (see pp. 192, 193); for it is the universal opinion of antiquaries,—an opinion not yet disproved,—that the ancient Irish had no general use of mail armour before the twelfth century. To this, however, it may also be objected, that the Danes unquestionably had mail armour in fighting against the Irish, and that some of the Irish kings and chieftains adopted the custom from them in the ninth, tenth, and eleventh centuries; that it is natural, therefore, to suppose that an Irish writer, in the ninth or tenth century, whose object was to magnify the military power and skill of a favourite monarch, the progenitor of a powerful race whom he wished to flatter, would ascribe

cribe to him the possession and use of all the military weapons he had ever seen in his own time; and if this be admitted, it could be argued that the Romance now published might have been written before the English invasion.

But the answer to all such reasonings is, that the Tale was unquestionably intended to flatter the descendants of its hero. King Domhnall, grandson of Airmire, while his race were in full power in the north of Ireland; and, therefore, that its author must have lived before the year 1197, when Flaithbheartach O'Muldory, the last chief of Tirconnell of this monarch's family, died. How long before that year the date of this composition should be placed cannot now be well ascertained, but when the whole case is duly weighed, it will be seen that it could never have been written after the extinction of the race of the monarch, on whom the exploits described reflect so much glory.

With respect to the style of this tale, it must be acknowledged that it belongs to an age when classical strength, simplicity, and purity had given way to tautology and turgidity. As we have already observed, it is loaded with superfluous epithets, many of them introduced to form a string of alliterations, which, instead of perfecting the image or rounding the period, "with proper words in proper places," often have the effect of bewildering the mind, amidst a chaos of adjectives, chosen only because they begin with the same letter, or a string of synonymous nouns, one or two of which would have sufficiently expressed the sense. This kind of style was much admired by some Irish writers of the last century, and even in the beginning of the present the Rev. Paul O'Brien, in his *Irish Grammar* (pp. 70-72), has expressed his high admiration of it, in his explanation of Complex Adjectives; his words may be here quoted, as containing a good explanation of the nature of the style in which the *Battle of Magh Rath* has been written.

## “OF COMPLEX ADJECTIVES.

“First,—Of the Adjective compounded with the Substantive.

“When an Adjective is thus formed, if it precede the Substantive, it conveys a more forcible meaning than if it followed ; as *peap cecann-zpéan*, a headstrong man ; *peap zpéan-écannaé*, a resolute man, &c. In this last the former Substantive becomes an Adjective, as in the English heart-broken and broken-hearted, &c.

“Secondly,—Of Simple Adjectives compounded with Impersonal Possessives.

“In forming these, the simple precedes the possessive ; as *péalt glan-foilpeac*, a bright-shining star ; *glór binn-ghúac*, a sweet-sounding voice, &c. Such Adjectives involve two Substantives, which then become Adjectives, and may be termed,

“Thirdly,—Adjectives compounded of Adjectives ; thus, *oíde glan-péalt-foilpeac*, a bright star-shining night ; *peap binn-glór-ghúac*, a sweet sounding-voiced man<sup>c</sup>. These are again compounded, and become,

“Fourthly,—Adjectives compounded of compound Adjectives ; as *óig-peap gnu-ang-finn-íoo-pam-óual-rcameogac*, a soft-silken-wide-spreading-ringleting-fair-haired youth, i. e. the youth of soft-silken-wide-spreading, ringleting fair hair<sup>c</sup>. Adjectives of this description have the Substantive in their first syllable ; for if it be placed in the last syllable, the whole compound becomes an expressive Substantive ; as,

“Fifthly,—*Á zpéan-ápo-íluaé-íac-écannpaláp*, thou mighty ruler of lofty embattled chiefs<sup>c</sup>.

“Sixthly,—Of Participial Adjectives, compounded of compound Substantives, compounded of compound Adjectives. In these the Epic Bards delighted, magnifying the exploits of their heroes beyond measure, and inspiring their hearers with a thirst for military glory, emulation of feats, and contempt of death. Of which the following soliloquy of *Ópilporig*, over the grave of his brother *Argmop*, gives a sufficient example :

*Seapc seipce mo épioíde fuio liag éú Argmop !  
 Ceo gleóóac mo porig éú, a óeapbrácaip.  
 Á bile oíoiou ap milio a o-zeagmáil !  
 Mo núair nac é-fuilip mop ria a g-comóáil,  
 Aig laócpaio léna zpeacéinaó ip-clann.*

Á

<sup>c</sup> “M’Grath’s History of the Wars of Thomond abounds with these compound Adjectives ; but they are seldom used except in poetry or poetic style.”—Notes to the Grammar, p. 205.

Αἶ ψεαῖτα υαῖζη, μο ἡθεοδαν-ἐρεαὶ ἱρ εασηὶ ἡομ.  
 Cé seópaé mé epó-líonta epíon opz,  
 Eiríope pe epéigze mo aonbpaéar.

‘Ὁο βέαπαδ pe oian-luaó-ἐρόδαε buan-ἐνάη-ἐαργαῖα ppuiz-léim, píoγβα-  
 paé pahtaé-puaig-ἡαῖβταῖ ppaip-leaopaῖα, oioéopγαῖα ἐαγῡαπλαῡααὶ πο-ἐπειγ-  
 ταῖ, ζευρ-νάηηδεαῡαὶ, apó-aigeantaῖ, nem-éim peoil-pγαῖαγαῖ ppol-oéantaῖα  
 oeilb-γpaia-cloó-aócumapaῖ piop-báip-neulaῡaὶ, peobaé puilteaῖ, leomán-bpa-  
 γapz-neapz-eaῖzῡaῖ, map peub-buinne-pléib-éuinne-γαῖb-ζuaῖαé, a meoδaneiom-  
 éional-bopb-ῑuilteaῖ na laóé meap, &c.’

“ TRANSLATION.

“ Argmhó ! Love of the love of my heart, beneath this stone thou liest ! A mist  
 of sorrow to mine Eyes thou art, my Brother ! Stern bulwark of our heroes in battle !  
 Woe is me, no longer art thou sharer of the Spoils among the Chiefs of Lena, defeating  
 the Sons of Anger. Thou too, alas ! his grassy mansion, art dear to me,—Though  
 my aged-bursting-breast with tearful eye bend over thee, hearken thou to the mighty  
 deeds of my only Brother—Who with fleet-valiant-bone-crushing Arm.—Torrent-  
 like-rapid, dartingly-eager, mortal his strides ; dauntless, dealing death around ;  
 invincible, fierce, vigorous, active, hostile, courageous, intrepid, rending, hewing,  
 slaughtering, deforming forms and features ; shaded with clouds of certain death.  
 Sanguine as the Hawk of prey ; furious as the resistless-strongframed-blood-thirsty  
 Lion ; impetuous as the boisterous-hoarse-foaming-bold-bursting-broad-mountain bil-  
 lows ; would rush through close-thronged crowds of enraged warriors, &c.”

The same writer, treating of the degrees of comparison, gives us  
 the following account of them, which, though not altogether correct,  
 conveys a strong idea of what he considered bardic eloquence :

“ There are in common Irish but the three degrees of comparison found in all other  
 Languages ; but the Bards, in the glow of poetic rapture, passed the ordinary bounds,  
 and upon the common superlative, which their heated imaginations made the positive  
 degree, raised a second comparative and superlative ; and on the second also raised a  
 third comparative and superlative ; from an irregular but noble effort to bring the  
 Language to a level with their lofty conceptions ; which uncommon mode of expressing  
 their effusions, though it may seem romantic to others, the natives regarded as a source  
 of peculiar beauty, and a high poetic embellishment to their language.”—pp. 60, 61.

Another writer, who has done much to illustrate the legendary

lore of Ireland, has noticed this turgidity of style, in the following words, from which it will be seen that the modern Irish scholars with whom he conversed admired it as much as the bards of the middle ages:

“The overabundant use of epithet is a striking peculiarity of most compositions in the Irish language: by some writers this has been ascribed to the nature and structure of the language: by others to the taste of the people. In a conversation which I once had with some Irish scholars, I well remember one of them stepping forward in the formidable gesture of an excited orator, and addressing me in an exalted tone of voice in defence of epithets. ‘These epithets,’ said he to me, with outstretched arm, ‘are numerous in the original Irish, because they are enlivening and expressive, and are introduced by historians to decorate their histories, and to raise the passions of the reader. Thus were the youth at once instructed in the grand records of their lofty nation,—in eloquence of style,—and in the sublimity of composition<sup>d</sup>.’”

At what period this style was first introduced into Ireland, or whence it was originally derived, would now be difficult to ascertain. The oldest specimen known to the Editor, of a historical tale, of a similar character with the present, is the Romance called *Tain Bo Cuailgne*, which is an account of the seven years' war carried on between Connaught and Ulster in the first century. It is said to have been written in the seventh century; but it is not nearly so much loaded with epithets as the present story. From this, and the fact that the oldest specimens of Irish composition remaining, such as the fragments in the Book of Armagh, and in the *Liber Hymnorum*, and the older Irish lives of St. Patrick, and other saints of the primitive Irish Church, are all written in a narrative remarkably plain and simple: it would appear that this very turgid style was introduced into Irish literature in the ninth or tenth century, but whence the model was derived is not so easy to conjecture. The Arabians and other oriental nations had many compositions of this kind, but it does not appear that the Irish had any acquaintance with their literature at so early

<sup>d</sup> Researches in the South of Ireland, by T. Crofton Croker, pp. 334+ 335.

early a period. Several specimens of this style of composition, written by the celebrated Shane O'Dugan, who died in 1372, are to be found in the Book of Hy-Many, but the most elaborate and celebrated work in this style is that entitled *Caitheirim Toirdhealbhuigh*, i. e. The Triumphs of Turlogh [O'Brien], written in the year 1459, by John, son of Rory Magrath, chief historian of Thomond. Of this work, which comprises the History of Thomond for two centuries, there are extant in Dublin several paper copies: it was translated, towards the close of the last century, by Theophilus O'Flanagan, assisted by Peter Connell, but was never published. Its style far exceeds that of the present story, in the superabundant use of epithets, and in extravagance of conception and description, as may appear from the following extract, which is a description of Donogh Mac Namara, chief of Clann Cuilen, in Thomond, harnessing himself for battle :

“ A. D. 1309. — ‘D’ aicé na h-imagallma rin ‘Domchaíð pe n-a ðeag-muincip, po eipig go h-úirméirneac, orðarðo o’a eiseað fēin ‘pan ionao poin. Agur eugað ap o-cup a uapaleide o’a ionnpaigíð, .i. cotun daingean, deag-cúmea, oluic-íomairpeac, oim-eitpigeac, deapg-anpaðac, oep-áumap-bláic, o-ealb-nuaðac, oac-éioiðeapg, oioðpaise, agur oo cúip uime go h-éapgað an e-eiseað oip-áúmpac poin, agur ip e com-fao oo óion a ðeag-cotun ‘Domcaíð, .i. o ioccap a maoc-brágað mín-cópca, go mullaac a glun garca, gleigil, cóip; agur oo gaðao uime-piun ap uaccap an ionuip rin, lúipioð lám-epaðpað, luib-gléigeal, leabap-épuinn, áðbal, paiping, op-bóp-ac, oioipiað, opuimneac, oluic-élaicac, o-ið-éiçce, blaic, buan-focair, cuip-tiaç, epaioib-gluc, eipce-piaçlac, puac-

“ After that harangue of Donogh to his brave people he arose on the spot with courage and activity to clothe himself in shining armour. His noble garment was first brought to him, viz., a strong, well-formed, close-ridged, defensively-furrowed, terrific, neat-bordered, new-made, and scarlet-red cassock of fidelity : he expertly put on that gold-bordered garment [or cotun] which covered him as far as from the lower part of his soft, fine, red-white neck, to the upper part of his expert, snow-white, round-knotted knee. Over that mantle he put on a full-strong, white-topped, wide-round, gold-bordered, straight, and parti-coloured coat of mail, well-fitting, and ornamented with many curious devices of exquisite workmanship. He put on a beautiful, narrow, thick, and saffron-coloured belt of war, embellished with

mǵ,rlu-ǵeal,ro-ǵrḗoac. Aǵur po ǵab  
 eaiṛ-ḗpior,caoil-tiuǵ,ciumar-blaiṛ,cpi-  
 oḗ-mamṛta,cloḗ-búclac,ceannpac-ḗpḗoac,  
 ǵo n-a lann lúṛ-luṛmṛar,cpum-ṛeacá-  
 nac,cṛiṛ-mleac,acṛ mun ar ba aiob-  
 riǵe a áipoe op a ṛeacṛanaiḗ,aǵur do  
 ceannarṛar an cpior corṛ,cṛarṛ-blaiṛ,  
 cpium-ṛaoltzannac ceacna poim zap a  
 áaiṛ-lúiriǵ,aǵur eannac iomṛaca,ṛao-  
 bar-ǵorm,iarann-ǵlan tṛem-ṛeannac,  
 zaoib-leaiṛan,tṛear-uplam,bán-éúlac,  
 blaiṛ-maibeaṛ,ṛiarṛanaiḗ,claiṛ-ṛeio,  
 zaoilziuǵ,cṛarṛ-ṛoirǵneamṛac,aǵ-cean-  
 gal an ḗreapa blaiṛ-ṛeio,bṛeac-ḗazac  
 rin;aǵur do ǵabaḗ ṛǵabal ṛeio-ǵeal,  
 ṛairṛing-ṛeio,ṛionn-ṛpoidṛeioḗ,ṛaiṛ-ǵre-  
 arac,ṛeioḗ-laioir,ṛiǵte,uime zap uac-  
 zap a op-luiriǵ;aǵur do ǵab cloǵat  
 clap-ḗamǵean,ciumar-cpum,copṛ-  
 ḗcṛarṛ-blaiṛ,comnioll-mḗpḗoac,cṛaob-  
 ṛairǵneac,cian-ṛulaimǵ,ṛa n-a ḗeann-  
 baiṛior;aǵur do ǵabarṛar a éioiḗioḗ  
 colǵoa,clap-leiṛean,claiṛ-leiṛeac,  
 cian-amigheac,copṛḗeapac,caiṛ-mimic,  
 lán-tṛuailleac,cpor-opḗoac,cpior-amḗlac  
 cuiǵe,ǵur ṛeannarṛape ǵo zaoim-aṛ-  
 ǵairio zap a ṛaob;aǵur do ǵabarṛar  
 a ǵa ǵarṛa,ǵer-ṛaobṛac,ǵorm-ḗaṛac,  
 ǵṛep-miolla,iḗa ǵlaic deir,ṛa éomṛar  
 a oiubṛaicṛe;aǵur ṛappaiḗ ṛe a ḗpaior-  
 ioḗ cṛann-aḗbal,cpo-ḗamǵean,colǵ-  
 oḗpḗoac,ceoi-neimneac comṛaiḗ cuiǵe  
 iḗa éle-lám uá oimǵe,aǵur uá dian-  
 buclac. Aǵur mḗp beaǵ zopann na  
 tṛén-ṛeacnac'ṛanṛaiṛ rin,aǵ cumǵeac  
 a ǵ-cozun,cṛaob-ḗopcepa,aǵur a luiri-  
 ioḗ loimṛo-ǵlan,aǵur a lann lapar-  
 mḗp,aǵur a ǵ-cpaiorḗoac cuaiṛ-aḗmḗil;

with clasps and buckles, set with precious  
 stones, and hung with golden tassels; to  
 this belt was hung his active and trusty  
 lance, regularly cased in a tubic sheath,  
 but that it was somewhat greater in  
 height than the height of the sheath; he  
 squeezed the brilliant, gilt, and starry  
 belt about the coat of mail; and a long,  
 blue-edged, bright-steeled, sharp-pointed,  
 broad-sided, active, white-backed, half-  
 polished, monstrous, smooth-bladed, small-  
 thick, and well-fashioned dagger was fixed  
 in the tie of that embroidered and parti-  
 coloured belt; a white-embroidered, full-  
 wide, strong, and well-wove hood (ṛǵabal)  
 was put on him over his golden mail;  
 he himself laid on his head a strong-  
 cased, spherical-towering, polished-shining,  
 branch-engraved, long-enduring helmet;  
 he took his edged, smooth-bladed, letter-  
 graved, destructive, sharp-pointed, fight-  
 taming, sheathed, gold-guarded and girded  
 sword which he tied fast in haste to his  
 side; he took his expert, keen-pointed,  
 blue-coloured, and neat-engraved dart in  
 his active right hand, in order to cast it at  
 the valiant troops, his enemies; and last,  
 he took his vast-clubbed, strong-eyed,  
 straight-lanced, fierce-smoking, and usual  
 spear in his left, pushing and smiting  
 therewith. Great was the tumult of the  
 army then, seeking for their purple-  
 branched cassocks, brilliant mails, blazing  
 swords, and spears of ample circumference,  
 restraining their steeds backward by the  
 reins, as not obedient to the guidance  
 of their riders, choosing their arms, the  
 young adhering, for their beauty, to their  
 golden

aḡur aḡ aṯcup α n-eaḡ tap α n-aip o'á  
 n-apiaḡaib, o naḡ paib α n-aipe pe h-iom-  
 ḡabaul α o-ṡaioipḡ, aḡ ṡoḡá na o-ṡpen-  
 apm, aḡur α n-oḡbaio aḡ aḡpaḡ ap, α n-  
 aille, o'á n-óp-apmaib, ocup na h-oḡlao  
 aḡ paḡeaḡ na pean-apm o'á n-beap-  
 naḡap aiaioip α n-impeapmaib po minic  
 poime pin; aḡur na mileḡ aḡ mion-ḡua-  
 ḡeal na meipḡeaḡ pip na mop-ḡpann-  
 aib, aḡur na h-onḡom 'ḡá ḡ-ciumap-  
 ḡamḡniuḡaḡ ap na epaioipoaib."

golden arms, and the old aiming at the  
 ancient arms with which they often before  
 acted great deeds in battle,—the soldiers  
 closely sewing their ensigns to their vast  
 poles, and fastening their colours by the  
 borders to the lofty poles of their spears<sup>e</sup>."

The tale, now for the first time printed and translated, is founded  
 on more ancient documents relating to the Battle of Magh Rath, as  
 appears from various quotations which it contains; but it is obvious  
 that the writer, not finding a sufficient number of characters recorded  
 by history, was under the necessity of coining some names to answer  
 his purpose, such as Eochaidh Aingees, king of Britain, Daire Mac  
 Dornmhar, king of France, &c., but the greater number of his cha-  
 racters were real historical personages. Although, therefore, this  
 tale cannot be regarded as a purely historical document, still it is  
 very curious and valuable as a genuine specimen of an ancient Irish  
 story founded on history, and unquestionably written at a period  
 when the Irish language was in its greatest purity; it is also useful  
 as containing many references to ancient territories, tribes, customs,  
 notions, and superstitions which existed among the ancient Irish  
 before the introduction of English manners; and it is particularly  
 interesting to the lover of Irish literature as containing a large stock  
 of military and other technical terms, and preserving several idioms of  
 the ancient Irish language, which are now, and for some centuries have  
 been, obsolete. A general and just complaint among the lovers of Irish  
 lore

<sup>e</sup> This translation, made towards the close of the last century, by O'Flanagan and Peter O'Connell, is preserved in the Library of the Royal Irish Academy.

lore has long been, that there is no perfect work, of an antiquity higher than the days of Keating, accessible to the student of our language; it is to be hoped, therefore, that the publication of the original text of this ancient story will in some measure remove this complaint. It will, at least, rescue from oblivion and preserve from final destruction a considerable portion of the ancient language of Ireland, which must have been inevitably lost if not now preserved while the language is still living, and while the power of unfolding its idioms and explaining its obsolete terms yet remains.

Compositions of this nature were constantly recited by the poets before the Irish kings and chieftains at their public fairs and assemblies, for the purpose of inspiring the people with a thirst for military glory. This fact is distinctly stated in the account of the celebrated fair of Carman (now Wexford), preserved in the work called *Dinn-senchus*, or History of Remarkable Places; and it is also recorded in a vellum MS. in the Library of Trinity College, Dublin (II. 3. 17. p. 797.), that the four higher orders of the poets, namely, the Ollamh, Anruth, Cli, and Cano, were obliged to have seven times fifty *chief stories* and twice fifty *sub-stories* to repeat for kings and chieftains. The subjects of the chief stories were demolitions, cattle-spoils, courtships, battles, caves, voyages, tragedies, feasts, sieges, adventures, elopements, and plunders. The particular titles of these stories are given in the MS. referred to, but it would lead us too far from our present purpose to insert them here.

Those readers who have studied ancient history only through the medium of modern popular books, will no doubt be surprised at the style and spirit of the present production, and particularly at the extraordinary incidents introduced into it as historical facts. But we should consider that those modern writers whose works we read for a knowledge of ancient history, must have waded through many fabulous tracts before they were able to separate truth from fable,  
and

and that the statements they give as true ancient history are, after all, no more than their own inferences drawn, in many instances, from the half historical, half fabulous works of the ancients. In the middle ages no story was acceptable to the taste of the day without the assistance of some marvellous or miraculous incidents, which, in those all-believing times, formed the life and soul of every narrative. At that period the Irish people, and every people, believed in preternatural occurrences wrought by magic, by charms, and particularly by distinguished saints before and after their deaths, as firmly as their descendants now believe in the wonders wrought by natural science; and it should not be expected that any lengthened story could have been written in that age without the introduction into it of some of those marvellous incidents which were so often reported and so eagerly received. The modern reader should also consider, that all the literature of the middle ages is tinged with narratives of miraculous occurrences, and that writers then gave interest to their subjects by mixing up with the real incidents of life, accounts of supernatural events produced by saints, witches, or demons, in the same way as modern novelists enchant their readers by delineating the charms and natural magic of real life. The novels of Sir Walter Scott may also be referred to as a proof that the marvellous has not even yet lost its attractions, although perhaps it may require his master hand to present the legends and mythology of our ancestors in such a dress as to give pleasure to modern fastidiousness.

In using the productions of the writers of the middle ages as historical monuments, we should be very guarded in selecting what to believe, and more particularly perhaps, what to reject: we are no doubt more ready to discredit what may be really true than to believe any fable; but we should not reject all the incidents mentioned in ancient writers merely because we find them mixed up with the miraculous. For, granting that such writers may have been imposed

upon by the reports of others, or by the fanciful temperament of their own minds, as far as regards preternatural occurrences, it does not therefore follow that their testimony is to be rejected on the manners and customs of their own times, or on facts which were of every day occurrence, and which it required no philosophy or perfect acquaintance with the laws of nature to be able to comprehend and to describe.

That the Battle of Magh Rath was a real historical occurrence and no bardic fiction, cannot for a moment be doubted. It is referred to by Adamnan, the eighth abbot of Iona, who was thirteen years old when it was fought. In the fifth chapter of the third book of his *Life of St. Columba*, speaking of the prophecy which that saint delivered to Aidan, he writes as follows :

“ Hoc autem vaticinium temporibus nostris completum est in Bello *Rath*, Domnallo Brecco, nepote Aidani, sine causa vastante provinciam Domnill nepotis Ainmirech : et a die illa, usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.”

The event is also recorded by the very accurate annalist, Tighernach, under the year 637, in the following words :

“ A. D. 637.—Cae Muige Rath p<sup>ia</sup> n-Domnall, mac Aeó<sup>a</sup>, ocu<sup>p</sup> p<sup>ia</sup> macaib<sup>h</sup> Aeó<sup>a</sup> Sláine, reo Domnall pegnaire Temoria in illo tempore, in quo cecioit Congal Caech, p<sup>i</sup> Uladh, ocu<sup>p</sup> Faelan, cum multu<sup>p</sup> nobilibu<sup>p</sup> ; in quo cecioit Suibhne, mac Colman Cuarp.”

“ A. D. 637.—The Battle of Magh Rath was fought by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall at this time ruled Temoria), in which fell Congal Caech, king of Uladh, and Faelan, with many nobles ; and in which fell Suibhne, the son of Colman Cuar.”

This Suibhne, the son of Colman Cuar, was prince of Dalaradia, and is said to have fled panic-stricken from this battle, and to have spent many years afterwards in a state of lunacy, roving from place to place until he was murdered at Tigh Moling (now St. Mullin's, in the present county of Carlow), by St. Moling's swine-herd.—See Note <sup>a</sup>, pp. 236, 237.

The

The battle is also mentioned in the *Chronicon Scotorum*, at the year 636, as follows :

“ A. D. 636.—Cath Múige Raē pia n-Donnall, mac Aēða, ocup pia macaib Aēða Slaine, peo Donnall, mac Aēða pegnauiṛ Temoria in illo tempore, in quo cecidit Congal Caech, pi Ulað, ocup Faelcu, mac Airmeaðaḡ, i b-ppit-ḡum, pi Mhōe cum multip nobilibus.”

“ A. D. 636.—The Battle of Magh Rath, by Domhnall, son of Aedh, and by the sons of Aedh Slaine (but Domhnall, son of Aedh, ruled Temoria, at that time); in which fell in the thick of the fight Congal Caech, king of Uladh, and Faelchu, son of Airmeadhach, king of Meath, with many nobles.”

“ An account of the battle is also given in the Annals of the Four Masters (but incorrectly entered under the year 634), as follows :

“ A. D. 634.—Cath Múige Rath pia n-Donnall, mac Aōða, ocup pia macaib Aōða Slaine, fop Congal Claon, mac Scanolán, pi Ulað, ou i o-topchapi Congal, pi Ulað, ocup ainmupcaib map aon púp.”

“ A. D. 634.—The Battle of Magh Rath, fought by Domhnall, son of Aodh, and the sons of Aodh Slaine, against Congal Claon, son of Scanlan, king of Uladh, in which Congal, king of Uladh, and many foreigners along with him, were slain.”

Thus translated by Colgan, in note (9) on the fifth chapter of the third book of Adamnan's Life of Columba :

“ Anno sexcentesimo trigesimo quarto, et Domnaldi Regis Undecimo ; prædium de Magh Rath (id est de Campo Rath) in Ultoniâ, conseritur per Domnaldum filium Aidi, filii Ainmirechi, Hiberniæ regem, et filiis Aidi Slaine, contra Congalium Claon, Scandalii filium, Regem Ultoniæ, et multas transmarinas gentes ei assistentes ; in quo Congalius et multi ex transmarinis occubuerunt.”

After this Colgan states that he had read a history of this battle, but that he had not a copy of it by him at the time that he was writing. His words are :

“ In historia hujus belli seu prælij, (quam sæpius legi, et nunc ad manum non habeo,) legitur prædictus Congalius, (anno 624, in alio proelio de *Dun-cetherne* per eundem Domnallum superatus, et in Albionem relegatus,) ex Scotis Albiensibus, Pietis, Anglo-Saxonibus et Britonibus collectum, ingentem exercitum duxisse contra Regem Domnaldum ; et postquam per septem dies per totidem conflictus et alternas victorias dubio Marte acerrimè dimicatum esset ; tandem victoriam Regi Domnaldo

cessisse, interfecto Congalio, et transmarinis copiis atrociter cæsis. Cum ergo locus et tempus belli hujus satis correspondeant, videtur eo tempore facta illa vastatio quam suo tempore factam esse indicat Adamnanus. Nam Adamnanus (iuxta iam dicta) anno 624 natus agebat annum decimum, vel undecimum tempore illius prælii anno 634 gesti."

It is highly probable that Colgan here refers to the account of the Battle of Magh Rath now printed and translated.

The venerable Charles O'Connor of Belanagare has taken so accurate a view of the political causes and effects of this battle, that the Editor is tempted to present the reader with the entire of what he has written on the subject:

"The Treachery of Conall Guthbinn gave the Nation an utter Dislike to the South *Hy-Nialls*. The North *Hy-Nialls* obtained the Throne, and did not deserve such a preference. *Malcoba*, a pious Prince, was cut off by his Successor *Subney Meann*: He, in Turn, by *Congal Claon*, a Prince of the *Rudrician* Race of *Ulul*, the determined Enemy of his Family. *Domnall*, the Brother of *Malcoba*, and son of *Aodh*, the son of *Ainmirey*, ascended the Throne, and began his Administration with an Act of extreme Justice; that of taking Vengeance on the murderer of his Predecessor. *Congal Claon* he defeated in the Battle of *Dunkehern*, and obliged him to fly into *Britain*; the common Asylum of the domestic Mal-contents.

"*CONGAL CLAON* remained nine Years in Exile: And as this Parricide bid fair for the Destruction of his native Country, he merits particular notice in History. In Power he possessed some Virtues, and in adversity wore the Semblance of all. Although an Outcast in a foreign Country, divided by different Languages and Interests, he retained a Dignity of Conduct which often throws a Lustre about Adversity itself. He kept up his Party at Home, who (by defeating *Connad Kerr*, King of the *Albanian Scots*, and Lord of the Irish *Dalriads*) supported his interests. Among Strangers, he had the Iniquity of his Conduct to justify, and the more cruel Slights, which persecute unfortunate Princes, to manage: He did the one with Plausibility; he conquered the other with Patience and Dignity. Able, active, perseverant; no ill Fortune could depress his Spirits, no Disappointment fatigue his Ambition. He exerted every Talent which could win Esteem from the Great, and every Art which could turn that Esteem to his own Advantage: At Home, formidable to his Enemies, popular among his friends; Abroad, brave without Insolence; flexible without Meanness; he gave the Nation a very important Advantage over him; *That* of guarding against the Greatness of his Genius and of uniting against him, although otherwise much divided within itself.

itself. This he balanced, by reconciling the most opposite Interests in *Britain*, when his cause became an Object of Consideration. *Saxons, Britons, Albanian Scots*, and *Picts*, flocked to his Standard. His domestic Partizans prepared for his Reception, and he landed with Safety on the Coast of *Down*.

“DOMNALL, King of *Ireland*, was not unprepared. He had Wisdom in his Councils, and Troops, who proved a match for equally gallant Troops raised within his Kingdom, and for those of the four Nations who joined them. He immediately encamped near the Enemy at *Moyrath*, and began as bloody a battle as can be found in the Records of that age: It continued with various success for six whole days, until Victory declared for the Nation on the seventh. *Congal Claon*, the soul of the Enemies’ Army, was defeated and slain at the Head of the Troops of *Ulud*. The foreign Troops were soon broke with great Slaughter; and *Domnall Breac*, King of the *Albanian Scots*, hardly escaped to *Britain*, with the sorry Remains of a fine Army, which should be employed for the defence of the people he so wantonly attacked. This Contradiction to every Principle of sound Policy, was foreseen by *Columb Kille*, who laboured so much to reconcile the Interests of the *British Scots* to those of the parent Country: ‘A Prediction,’ says St. Adamnan, ‘which was completed in our own Time, in the War of *Moyrath*; *Domnall Breac*, the Grandson of *Ailan*, having, without any Provocation, laid waste the Country of the Grandson of *Annirey*: a Measure, which, to this Day, has obliged the *Scotish* Nation to succumb to foreign Powers, and which gives our Heart Grief, when we consider it.’ This is the Account of a cotemporary Writer, who was Abbot of the Island of *Ily*. It is one of the most important Events in the *Scotish* History; and yet, through the Destruction of Records in the Time of *Edward* the First, the latter Historians of *North Britain* were Strangers to it.”

“It is certain that *Ireland* was never in greater Danger, from the first Entrance of the *Scotish* Nation, than in this War raised against it by *Congal Claon*: But the civil Constitution being sound in the main, resisted the Disease, and shook it off in one great effort. In a future [? later] age the Posterity of this very People abandoned their King, their Country, and their own Independence, almost without a Show of Resistance, to a Handful of foreign Freebooters<sup>g</sup>.”

Notwithstanding the celebrity of the monarch Domhnall, the  
grandson

<sup>f</sup> “This Engagement, so decisive for the Nation, in the year 637, rendered *Moyrath*, ever since, famous in the *Irish* Annals. It retained [? retains] the Name down to our own Time, and was rendered memorable of late by giving a title to the present learned and worthy possessor, Sir *John Rawdon*, Earl of *Moyra*.”

<sup>g</sup> Dissertations on the History of *Ireland*, pp. 214 to 218. Dublin, 1766.

grandson of Airmire. and the importance of the Battle of Magh Rath in the histories of Scotland and Ireland, Mr. Moore, the latest author of the History of Ireland, does not condescend so much as to name the monarch or to notice the battle. His defence is as follows:

“Having now allowed so long a period of Irish history to elapse without any reference whatever to the civil transactions of the country, it may naturally be expected that I should for a while digress from ecclesiastical topics, and leaving the lives of ascetic students and the dull controversies of the cloister, seek relief from the tame and monotonous level of such details in the stirring achievements of the camp, the feuds of rival chieftains, and even in the pomps and follies of a barbaric court. But the truth is, there exist in the Irish annals no materials for such digression<sup>h</sup>!”

And again,

“With the names of such of these princes as wielded the sceptre since my last notice of the succession, which brought its series down to A. D. 599, it is altogether unnecessary to incumber these pages, not one of them having left more than a mere name behind, and in general the record of their violent deaths being the only memorial that tells of their ever having lived<sup>i</sup>.”

Mr. Moore is confessedly unacquainted with the Irish language; and the remains of our ancient literature were, therefore, of course inaccessible to him. That great ignorance of these unexplored sources of Irish history should be found in his pages is, therefore, not surprising; but he ought to have been more conscious of his deficiencies in this respect, than to have so boldly hazarded the unqualified assertion, *that there exist in the Irish annals no materials for the civil history of the country!*

Should the Irish Archæological Society receive such support from the public as to enable them to continue their labours, the falsehood of such a statement will be abundantly manifested; and it will perhaps appear also that, notwithstanding the destruction and dispersion of so large a proportion of our ancient records, and the mutilation of those that remain by indifference or malice, there is no nation

<sup>h</sup> History of Ireland, vol. i. p. 275.

<sup>i</sup> Ibid. p. 276.

nation of Europe that is in the possession of more copious and curious materials for the illustration of its internal history, civil and ecclesiastical, during the middle ages, than despised and neglected Ireland. "On a déjà remarqué ailleurs," say the Benedictines, quoted by Mr. Moore himself<sup>j</sup>, "que les gens de ce pays, presque à l'extrémité du monde, avoient mieux conservé la littérature, parcequ'ils étoient moins exposés aux révolutions, que les autres parties de l'Europe."

The Editor cannot close these remarks without returning thanks to those friends who have assisted him in editing the present work, but particularly to Dr. Todd of Trinity College, and to Mr. Eugene Curry.

J. O'D.

<sup>j</sup> History of Ireland, vol. i. p. 277.



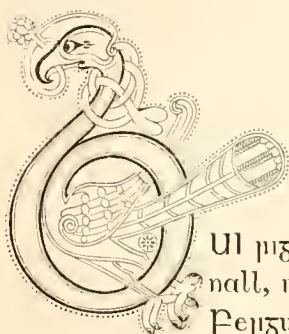
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PLÉADH DUIN NA N-GEÓH.

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PLEADH DUIN NA N-GEOTH,  
OCUS TUCAIT CATHA MUIGI RATH, INSO.



UI NIS AMPA POP EIRIUN, PEACHTUR AND, .i. DOM-  
NALL, MAC AEDA, MIC ANMPIECH, MIC SEDNA, MIC  
PEISUPA CENNPODA, MIC CONAILL GULBAN, MIC  
NEILL NAI-GIALLAG, DE CENMUL TUATHAIL TEECTMAR OCUR UGANE  
MAR ANALL. IP E IN T-UGANE MAR FIM PO GAB PAETA SPIENE OCUR  
EPCA, MAPA OCUR TIRIE, OCUR DPUCT, OCUR DAITIN, OCUR PAETA NA N-ULE  
DUL AICRIGE OCUR NEMACRIGE, OCUR NAC DUL FIL A IMM OCUR A TAL-  
MAIN, IM NISI N-EPENN DO DILPIUGAD DIA CLOIND CO BPIATH. OCUR  
PO GAB IEPOM TUATHAL TEECTMAR, MAC FIACHACH FINNOLA, NA PAETA  
CEDNA POP PLICT A JENATARI .i. UGANE MAR, OCUR GE DO TIRTA FPIA  
CLOIND-PRIUM

The ornamental initial letter *O* is taken from the Book of Kells. The Society is indebted to Dr. Aquilla Smith for the *fac-simile* from which the wood cut was engraved.

<sup>a</sup> *Ugainè Mor*.—The pedigree of King Domhnall, up to Ugainè Mor, is given in


Note A, at the end of the volume.

<sup>b</sup> *Oaths*.—Ro gab paeta, literally, “took or exacted the guarantees of the sun, &c.” but as this would hardly be intelligible in English, the liberty has been taken of rendering it as in the text. The historical fact is also recorded in the Book of Lein-



## THE BANQUET OF DUN NA N-GEDH, AND THE CAUSE OF THE BATTLE OF MAGH RATH.

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**N**CE upon a time there was a renowned king over Erin, namely Domhuall, son of Aedh, son of Aimire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of the race of Tuathal Techtmhar and Ugainè Mor<sup>a</sup>. Now this Ugainè Mor exacted oaths<sup>b</sup> by the sun and moon, the sea, the dew and colours, and by all the elements visible and invisible, and by every element which is in heaven and on earth, that the sovereignty of Erin should be invested in his descendants for ever. And Tuathal Techtmhar, the son of Fiacha Finnola, exacted the same oaths in imitation of his ancestor Ugainè Mor,
 *and*

ster, and in the Leabhar Gabhala. O'Flaherty (Ogygia, p. 260) mentions it in the following words:—"Imperium ultra Hiberniam in occidentalibus Europæ insulis mari Mediterraneo, quod Siculum et Afri-

canum continet ceterioribus usque propagavit. Axioma regium principum ac magnatum Hiberniæ jurejurando per res creatas omnes visibiles et invisibiles adhibito, sibi, atque posteris suis in perpetuum devinxit."

clomd-rium in nigi n-Épenn tap ránuḡad na patn rin ocup na n-dul po nairc-rium foppo, puoilri Tempaé co n-a colannab ocup ren-tuáta Tempa ocup Mide do ḡrep oca clomd-rium co brát; ocup ḡé no faemaḡ neac do clomd Uḡaine no Thuátaíl nigi do éabarrt uandib do neac aile, ari ai tpa, noáa dlig in nig rin teaét i Tempaí, acé mine éuca fepann buí comḡuátaín ppa do clomd Uḡaine Maíí ocup Tuátaíl Teétmaíí i cein buí níg he fopaib; ocup in tan at béla in níg rin, Tempaí do beít ac clann Uḡaine, amail po nairc Uḡaine fepin fop fipu Épenn, in tan po ḡab ḡiallu Épenn ocup Alban ocup co tiri Leatha alla naíí.

Ari ai rin, po h-epcanned Tempaí íapum la Ruádan Loḡpa ocup la xn. arptaí na h-Épenn, ocup la naemu Épenn ari éna. Ocup cipe no ḡabaḡ in nigi nri ba h-aḡa do beít i Tempaí ó ró h-epcann-eaḡ h-i, acé in t-maḡ ba ppuéiu ocup ba h-aibmu laí in níg no ḡebaḡ Épinn, íí ann no bíḡ a domnáíí no a aítpeab. Domnall mac Aeḡa,

<sup>c</sup> For an account of the oath which Tuathal Techtnhar exacted from the men of Ireland, see the Book of Leinster and the Leabhar Gabhala of the O'Clery's. O'Flaherty gives it in the following words:

"Tuathalius, regni diademate potitus, comitia Temoriæ indixit, ad quæ Hiberniæ procures magno numero confluxerunt. Ubi omnes, per sua gentilitia sacramenta, solem, lunam, ac cætera numina, terrestria ac cælestia, quemadmodum sui majores ipsius majoribus pridem Herimoni et Hugoni voverunt se cum posteris suis ipsi ac nepotibus Hiberniæ regibus, quamdiu solum Hibernicum sale ambitum inviolatam fidem et obsequium præstituros."—*Ogygia*, part iii. c. 56.

<sup>d</sup> *Leaḡa*.—Leatha is the name by which Italy is called in the ancient Irish MSS. according to Duald Mac Firbis. This story was evidently written to flatter the pride of the Hy-Niall race, and to show that if any other family succeeded in obtaining the sovereignty they should be viewed in the light of usurpers; and indeed it were well for the ancient Irish if the sovereignty had been vested in some one family. O'Connor, in his *Dissertations on the History of Ireland*, states that the Hy-Niall formed as old and as uninterrupted a dynasty as any family in Europe.

<sup>e</sup> *Loḡpa*.—Lothra, now Lorrha, a village in the Barony of Lower Ormond, in the north of the county of Tipperary, where St.

*and stipulated that* if the sovereignty of Erin should be contested with his descendants in violation of these oaths, taken on the elements, by which he bound them, his progeny should *still* have the legitimate possession of Tara with its supporting families, and the old tribes of Tara and Meath perpetually and for ever<sup>c</sup>; and that should any of the race of Ugainè or Tuathal even consent to resign the sovereignty to any other person, the latter could not, nevertheless, come to *dwell at* Tara, unless he had given lands equally ancient as Tara to the descendants of Ugainè Mor and Tuathal Techtmhar while he should be king over them; and that when this king should die, Tara should revert to the race of Ugainè, according to the injunction laid by Ugainè himself on the men of Erin, when he took the hostages of Erin and *of the countries extending* eastwards to Leatha<sup>d</sup>.

Notwithstanding this, Tara was afterwards denounced by St. Ruadhan of Lothra<sup>e</sup> and the twelve apostles of Erin, and all the other saints of Erin, so that, whoever obtained the sovereignty, it was not auspicious for him to reside at Tara from the time it was cursed, but the seat and habitation of each king who obtained the chief sway, was *fired* in whatever locality he deemed most commodious and delightful<sup>f</sup>. When Domhnall, the son of Aedh, assumed the sovereignty, he

Ruadhan, or Rodanus, erected a monastery in the sixth century. For a full account of the cursing of Tara by this saint, the reader is referred to the Life of St. Rodanus, published by the Bollandists, 25th April, to Mageoghegan's Translation of the Annals of Clonmacnoise, at the year 565, and to Petrie's History and Antiquities of Tara Hill, p. 101.

<sup>f</sup> These royal seats were in various parts of Ireland; that of the monarchs of the

Northern Hy-Niall race, was at Aileach, near Derry; the seats of the Southern Hy-Niall were at Lough Leane, near Castlepollard, and at Dun na Sgiath, on the north-west margin of Loch Ainninn, now Lough Ennell, near Mullingar; the seat of the Dal-Cais was at Kincora, in the town of Killaloe; and the seats of the two monarchs of the O'Conor race, at Rath Croghan, in the present county of Roscommon, and at Tuam, in the county

Αεδα, μορρο, ο πο ζαβ ριζε Ερηνν βα ρεαθ α ουν-αρυρ κομ-  
νωδε το ποεζαε Ερηνν οέτυρ Ουν να η-γεθ φορ βρυ να δωιννε.

Οσυρ πο έοραινθ ρυιν ρεέτ μάρυ μορ-αυθβλ ιμον δύν ριν ρα  
κορμαλυρ Τεμραιζ να ηυζ, οσυρ πό έοραινθ ζυδ τυζε ιν δώινε ριν  
ρα έορμαλυρ τυζε να Τεμραιο .ι. ιν ινδέυαιρτ μορ-αυθαλ, ιρ ιντι  
νο βίο ιν ηυζ ρεριν οσυρ να ρίζνα οσυρ να η-ολλυμαιν, οσυρ αν ιρ  
τεαχ ρυι οεέ η-δάν ολένα; οσυρ ιν Λονζ Μυμαν, οσυρ ιν Λονζ  
Λαιζεν, οσυρ ιν Χοιρυν Κοιναέτ, οσυρ ιν Εαέραιρ Υλαθ, οσυρ  
Καρκαρ να η-γιάλλ, οσυρ Ρετλα να ριλεθ, οσυρ Θριαναν ιν εν  
υαιτνε,—ιρ ερθε το ριζνεθ λα Κορμακ μακ Αιρτ αρ τυρ δια ινζυι  
.ι. το Θριανε—οσυρ να τυζε ολένα οεημοτάτ ριν.

Codlary

of Galway. But the monarch of Ireland, of whatever race he happened to be, or wherever he fixed his residence, was nevertheless called King of Tara as often as King of Erin by the Bards.

<sup>8</sup> *Dun na n-gedh*.—This name is now forgotten. It was probably the name of the large fort on the south side of the Boyne, near Dowth, in the county of East Meath. In Mae Morissy's copy it is written Dun na n-gaedh, which seems more correct. King Domhnall afterwards removed his residence to Ard Fothadh, near the town of Donegal, where he died, according to the Annals of the Four Masters, in the year 639 [*recte* 642].

<sup>h</sup> *Midhchuairt*.—For an account of the Teach Midhchuarta, or Banqueting Hall at Tara, see Petrie's History and Antiquities of Tara Hill, p. 160, *et sequent*.

<sup>i</sup> *Ollaves*.—Ollamh signifies a chief professor of any science.

<sup>j</sup> *Long Mumhan*,—i. e. the Munster

house.

<sup>k</sup> *Long Laighean*,—i. e. the Leinster house.

<sup>l</sup> *Coisir Connacht*,—i. e. the Connaght Banqueting house.

<sup>m</sup> *Eachrais Uladh*,—i. e. the Ultonian house. These four houses seem to have formed a part of the Teach Midhchuarta.

<sup>n</sup> *Prison of the Hostages*.—For the situation of Dunha na n-giall, at Tara, near which must have stood Careair na n-giall, the Prison of the Hostages, see Petrie's Hist. and Antiq. of Tara Hill, plate 7.

<sup>o</sup> *Star of the Poets*.—There is no mention made of this house in Petrie's History and Antiquities of Tara Hill.

<sup>p</sup> *Grianan of the one pillar*.—This is the fort called Rath Graine, in Petrie's History and Antiquities of Tara Hill, p. 192. The relative situation of all the ruins, as existing on Tara Hill, in the tenth century, are shown on plate 10 of that work, and as they exist at present on plate 6, and

he first selected Dun na n-gedh<sup>g</sup>, on the bank of the Boinn [the River Boyne], to be his habitation beyond all the situations in Erin.

And he drew [formed] seven very great ramparts around this fort after the model of regal Tara, and he also laid out the houses of that fort after the model of the houses of Tara, namely, the great Midhechuaire<sup>h</sup>, in which the king himself, and the queens, and the ollaves<sup>i</sup>, and those who were most distinguished in each profession, sit; also the Long Munhan<sup>j</sup>, the Long Laighean<sup>k</sup>, the Coisir Connacht<sup>l</sup>, the Eachrais Uladh<sup>m</sup>, the Prison of the Hostages<sup>n</sup>, the Star of the Poets<sup>o</sup>, the Grianan of the one pillar<sup>p</sup> (which last had been first built at Tara by Cormac Mac Art<sup>q</sup>, for his daughter Grainne), and other houses besides.

One

also on the Ordnance Map of the county of Meath, Parish of Tara.

<sup>a</sup> *Cormac Mac Art*.—The commencement of the reign of this monarch is recorded in the Annals of Tighernach, at A. D. 218, and his death is entered in the Annals of the Four Masters at the year 266. His daughter Grainne, for whom the *Grianan* here mentioned was erected, was the wife of the celebrated warrior Finn Mac Cumhaill, the Fingal of Mac Pherson's Ossian. The word "Grianan" may be thus correctly defined: 1. A beautiful sunny spot, as Grianan Calraighe, a place in the parish of Calry, in the north of the county of Sligo. In this topographical or rural sense, it is translated by Colgan, *solarium, terra solaris*, (Acta SS. p. 13, not. 6). 2. A bower or summer-house. 3. A balcony or gallery, a boudoir. 4. A royal palace. In the third and fourth sense here set down, this word is

very frequently used in the old Irish Historical Tales and Romances. The following description of the erection of a Grianan, as given in a very ancient historical tale, entitled Fledh Bricrenn, i. e. the Feast of Bricrenn, preserved in Leabhar na h-Uidhri, a MS. of the twelfth century, now in the possession of Messrs. Hodges and Smith, will give one a tolerably correct idea of what the ancient Irish meant by the word:—"Then did Bricrenn erect a Grianan near the couch of King Concobhar and those of the heroes. This Grianan he formed of gems and various rich materials, and placed on it *windows of glass* on every side. One of these windows he placed over his own couch, so that he might see the whole extent of the great house out of it."

In the third sense it is used in the Leabhar Breac, fol. 27, *a, a*, to translate the Latin word *convicium*.

Codlaip Domnall adaid iarium ip in tigh iin, ocup atei fip ocup aiplmēi inghad, ocup ip e at conaigic cuilen con po h-aleo laip (i. fearglongd ainn in chon iin) for a glun pepir. a dul for duible ocup dapaēt uada, ocup cuanarīa Eipenn ocup Alban ocup Saxan ocup hpetan do timol do'n cuilen iin, co tapd-iaē pēēt caēa do'n nūg co peprib Eipenn ime ppi pēēt laa na pēētmaine, ocup co tapdta āp ceand etuppiu caē laiēi dib-iin, ocup in pēētmaō laa ann po meband for na conu. Ocup po mapbēa cū in nūg, au dapi-lap, ip in caē deidenac dib iin. Mupclap iarium in nūg ap a cōdled ocup do taēd do hōg ap in imdāg co m-bui lomnoēt for uplap in tige. Do berp umopio ben in nūg, i. ingen nūg Oipiaige, a di laim in a bpaigat, ocup apberp ppi, aipir ocum-ia, a nūg, ol i, ocup na tuc h'aire pe pīgriūb andēe, ocup na pot uamnaigēer tpiēu; ap atat Conall, ocup Eogan, ocup Aipgialla, ocup Clann Colman, ocup Sil Aeda Slaine, ocup cēpe pine Tempach mut anocht ip in tigh i, ocup aipir for ceill, ol i.

Gennaēt

<sup>r</sup> *Vision*.—The word fip is given in Cormac's Glossary as cognate with the Latin word *visio*.

<sup>s</sup> *Erin*.—Its Nominative is Eipe, Gen. Eipenn, Dat. or Oblique case Eipinn.

<sup>t</sup> *Alba*, now Scotland. Nom. Alba, Gen. Alban, Dat. or Oblique case Albam.

<sup>u</sup> Saepan, i. e. that part of England then in the possession of the Saxons.

<sup>v</sup> Hpetan, i. e. that part of Britain then in the possession of the Welsh or ancient Britons.

<sup>w</sup> Ap cenn, literally "slaughter of heads," i. e. of men; *strages capitum*.

<sup>x</sup> *The king's wife*.—She was named Duin-sech, according to the history of remarkable women, preserved in the Book of Lecan, fol.

193. She was probably the sister of Croin-seach, the daughter of Aedh Finn, Prince of Ossory, who was married to King Domhnall's brother, Macleobha, the clerk. The death of Duin-sech is recorded by all the Irish Annalists; Tighernach, whose chronology is the most correct, dates it A. D. 639.

<sup>y</sup> *Race of Conall*,—i. e. the descendants of Conall Gulban, who was the youngest son of the monarch Niall of the Nine Hostages, and who died in the year 464. They had their possessions in the present county of Donegal, and in later ages branched into several great families, as O'Muldory, O'Camannan, O'Donnell, O'Doherty, O'Gallagher, O'Boyle, &c.

<sup>z</sup> *Race of Eoghan*,—i. e. the descendants

One night as Domhnall afterwards slept in this house, he had a vision<sup>r</sup> and a dream: he saw a greyhound whelp, Fearglonn by name, which had been reared by himself, go forth from him, even from his knee, with rage and fury, gathering the dogs of Erin<sup>s</sup>, Alba<sup>t</sup>, Saxon-land<sup>u</sup> and Britain<sup>v</sup>; and they gave the king and the men of Erin around him seven battles during the seven days of the week, and a slaughter of heads<sup>w</sup> was made between them each day, but on the seventh day the dogs were worsted, and in the last battle the king's own hound, as he thought, was killed. The king then awoke from his sleep, and he sprang affrighted from his bed, so that he was naked on the floor of the house. The king's wife<sup>x</sup>, the daughter of the king of Ossory, put her two arms about his neck and said to him, "Tarry with me, O king," said she, "and do not heed visions of the night, and be not affrighted by them, for the race of Conall<sup>y</sup> and Eoghan<sup>z</sup>, the Oirghialla<sup>a</sup>, the Clann Colmain<sup>b</sup>, the sons of Aedh Slaine<sup>c</sup>, and the four tribes of Tara<sup>d</sup>, are around thee this night in this house, and *therefore*," said she, "remain steady to reason."

"A blessing

of Eoghan, son of the same monarch. Eoghan died in the year 465. After the establishment of surnames the more distinguished families of this race were O'Neill, Mac Loughlin, O'Kane, O'Hagan, O'Gormley, O'Quin, Mac Cathmhaoil, now Mac Cawell, O'Mullen, &c. &c.

<sup>a</sup> *The Oirghialla*.—They were the descendants of the three Collas, who destroyed the Ultonian palace of Emania, in the year 333 (Ann. Tighearnach.), and drove the ancient Ultonians, or Clanna Rudhraighe, beyond Glen Righe and Lough Neagh, into the present counties of Down and Antrim. In later ages the principal families of the Oirghialla were the Mac

Mahons, O'Carrolls, O'Hanlons, Maguires, O'Hanraghtys, Mac Kennas, &c. &c. Their country comprised the counties of Louth, Armagh, and Monaghan, and the greater part of Fermanagh.

<sup>b</sup> *Clann Colmain*,—i. e. the Race of Colman, the son of Dermot. This Colman flourished about the year 562, and was the ancestor of the O'Melaghlins of Westmeath, the chiefs of the Southern Hy-Niall race.

<sup>c</sup> *Aedh Slaine*.—He reigned jointly with Colman, the son of Baedan, from the year 599 to 605.

<sup>d</sup> *The four tribes of Tara*.—The four tribes or families of Tara, after the esta-

benmaét forp, a ben, ol pe, ip maét pom tecaipic; ocur do taed lee ip m leapaod iar pin; ocur po iarpáét m pigan icela de cid at conaice ip m píp. Ní éibéi ppit a pigan, ol pe, na ppi neac aile, no co poipup co h-airm a pil Maelcaba Cleipech, mo deipbraétar, ar ip e bpiethem aiplingéi ip deach pil a n-Épinn.

Téit iarum m pig i cinó mup ced caipptech co h-airm á m-bui Maelcaba, mac Aeda, mic Ammipec, co Druim Dilair, uar ip ann po bui iar págbail pigi n-Épenn ar gpaó Dé ocur m Choinneó na n-dul, ocur dípep m-bec aigi ann pin, ocur en deicnebur ban, ocur ced cleipec a lin ann pin, ppi h-oippenó ocur ceilebpaó ced trapa. Rannic umoppo m pig co Druim Dilair co teaé Maelcaba, ocur pepéar pailéi ppi ann, ocur do gmiter fóraic doib, ocur at nagaib biaó doib cu m-ba paíteacáiat uile. Anait ann pin ppi pectman, ocur mupio Domnall iarum a aiplingéi do Maelcaba co leip, ocur apberit ppi, berip bpiéi fupipe pin, a bpaétar imman, ol pe. Ro h-imdeipgá iarum m Maelcaba iar cloipteét na h-aiplingéi, ocur apberit, ip cian o ta a taippingi m aiplingéie pin, a pig, ol pe, ocur béiait-pa bpiéi fupipi. Mac pig, ol pe, ocur cuilen con, manó aiplingi doib. Aat da dalta agut-pa, a pig, ol pe, .i. Cobéach Caem mac Ragallag

blishment of surnames, were the O'Harts, O'Regans, O'Kellys of Bregia, and O'Conollys. See prose version of O'Dugan's Topographical Poem, drawn up for Maguire by the Four Masters, in the MS. collection of Messrs. Hodges and Smith, No. 178, p. 345, line 12.

<sup>e</sup> *Maelcobha, the cleric*, the son of Aedh, was King of Ireland from the year 612 to 615, when he retired to Druim Dilair, having resigned the government to Suibhne Meann, who reigned till the year 628,

when Domhnall, the brother of Maelcobha, and hero of this tale, succeeded.

<sup>f</sup> *Druim Dilair* was the ancient name of a place near Belleek, in the barony of Magheraboy, and county of Fermanagh. See O'Reilly's Irish Writers, pp. xli, xlii; also the Leabhar Gabhala of the O'Clerys, reign of Maolcobha, pp. 186 to 189, where Druim Dilair is described as near the margin of Caol Uisce, now Caol na h-Eirne, near Belleek.

<sup>g</sup> *Hermitage*.—*Dípep*, which is the name of many places in Ireland, is translated

"A blessing be upon thee, O woman," said he, "well hast thou quieted me;" and he then returned with her into the bed. And the queen requested him to relate to her what he had seen in the vision. "I will not tell it to thee, O queen," said he, "nor to any one else, until I reach the place where Maelcobha, the cleric,<sup>e</sup> my brother, is, for he is the best interpreter of dreams in Erin."

In a month afterwards, the king proceeded with a hundred chariots to Druim Dilair,<sup>f</sup> where Maelcobha, son of Aedh, son of Ainmire, was dwelling, having resigned the sovereignty of Erin for the love of God, the creator of the elements, and having here a small hermitage,<sup>g</sup> with ten women, and one hundred clerks to offer masses and sing vespers at the hours. The king arrived at Druim Dilair at the house of Maelcobha, where he was welcomed, and where a resting-place was prepared for him and his people, and food was distributed to them till they were all satisfied. They remained here for a week, and Domhnall fully revealed his dream to Maelcobha, and said to him, "Give thy judgment on that, dear brother." Maelcobha grew red on hearing the dream, and said "It is long since the events shown in that dream were predicted, O king," said he, "and I will pass my judgment upon it. A greyhound whelp in a dream," said he, "is the same as a king's son: thou hast two foster-sons, O king," said he, "namely, Cobhthach Caemh,<sup>h</sup> the son of Raghallach, the son of Uadach

*desertus locus* and *desertum* by Colgan. (Acta SS. p. 579, cap. 3). It originally meant desert or wilderness, but it was afterwards applied to a hermit's cell or habitation, as appears from the Leabhar Breac, fol. 100, *a*, *a*, and a MS. in the Lib. Trin. Coll. (II. 2. 18.) fol. 113, *b*, *a*.

<sup>h</sup> *Cobhtach Caemh*.—No mention is made of this Cobhthach in the Irish Annals, but

the death of his father, Raghallach, is noted by Tighernach, at the year 649, and that of his brother Cellach, at the year 705. "Cellach Mae Ragallaigh Righ Connacht *post clericatum obiit*." The name Cobhthach, which signifies *victorious*, is still preserved in the family name O'Cobhthaigh, which is usually anglicised *Coffey*, without the prefix O'.

Ragallais, mic Uadach; nŕ Congaét in Ragallac hŕin; ocuŕ Congal Claen, mac Scannlan Sciaéleám; nŕ Ulad ŕeŕin in tŕ Congal. Áŕdaisŕið ceétari ðib i t'agaid-ŕiu, a nŕ, ocuŕ ðo béra ðibeŕŕaisŕ ocuŕ oer ðenna uile Alban, ocuŕ ŕrangc, ocuŕ Saxan, ocuŕ ðŕeatan laŕ ðo cum n-Éŕenn, ocuŕ ðo béraŕ ŕeét caéa ðuit-ŕiu ocuŕ ð'ŕeŕaib Éŕenn aŕ éna, cu in-ba h-ilaidá áŕ ŕlóg ŕoŕaib ðiblinb, ocuŕ in ŕeétmað caé cumŕŕéŕi eŕŕaib ŕaetŕað ðo ðalta-ŕu iŕ in caé ŕin. Ocuŕ iŕ i ŕin bŕeé na h-aŕlingéi ac éonaŕ-caŕ, a nŕ, aŕ Maelcaéa, ocuŕ aŕeð iŕ éoiŕ ðuitŕiu, a nŕ, olŕe, ŕleað ðo éuŕŕnaŕ agud, ocuŕ ŕiŕ Éŕenn ðo ŕaŕŕlom ðia caéim ocuŕ ŕeill caéa cuicé a n-Éŕinn ðo ŕábanl, ocuŕ na ði ðalta ŕin ŕileŕ agud-ŕa ðo éongbanl a n-ŕlaŕaib co ceann in-bliaðna. Áŕ iŕ neétari ðib tŕe ŕŕiŕ, ðaisŕ ŕeŕt a neim aŕcaé aŕlingéi allaŕŕis ðo bliaðan; ocuŕ a leŕud amaé iŕa ŕin, ocuŕ ŕeóðu mað ocuŕ maíne ðŕŕime ðo éabaiŕt ðoib iŕaŕu.

Ni ðingentaŕ ŕin lin-ŕa, ol in nŕ, áŕ iŕ tŕŕca no ŕuicŕinð ŕi Éŕe máŕ ðo ŕénainð ŕell ŕoŕ ma ðaltaðanb ŕeŕin, aŕ in tŕeŕað ŕŕim-ŕa éaðé, ocuŕ ðia ŕiŕeŕaŕ ŕiŕu in ðomann ŕŕim-ŕa in éiŕeŕað Congal. Conað ann aŕbeŕt ŕo:

Áŕ conaŕc aŕlingi n-ole,  
ŕeétmann ŕoŕ mŕŕ ŕuŕ a noét,  
iŕ ðo ŕanaŕuŕ om' éis,  
ð'a h-aŕnéiŕ ð'a h-inniŕin.

Mo éuilen-ŕa cuanna a clu,  
ŕeŕŕlom ŕeŕŕi h-i na ceé cú,

ðar

<sup>i</sup> *Congal Claen* is called Congal Caech in the Annals of Tighernach, at the year 637, and Congal Caoch, or Congal Claon, in the Annals of the Four Masters, at the year 624. It appears from this story that both epithets are synonymous, and mean

wry-eyed.

<sup>i</sup> *Then he said.*—This is the usual arrangement of ancient Irish tales: a certain portion of the story is first told in prose, and the most remarkable incidents in the same afterwards repeated in metre,

Uadach; (this Raghallach is king of Connaught); and Congal Claen<sup>i</sup>, the son of Scamdan of the Broad Shield; Congal himself is king of Ulster. Either of these will rise up against thee, O king, and will bring the plunderers and the doers of evil of Alba, France, Saxonland, and Britain with him to Erin, who will give seven battles to thee and the men of Erin, so that great slaughter shall be made between you both, and in the seventh battle which shall be fought between you, thy foster-son shall fall. And this is the interpretation of the vision thou hast seen, O king," said Maelcobha. "Now it is proper for thee, O king," said he, "to prepare a banquet, and to invite to it the men of Erin, and to obtain the hostages of every province in Erin, and also to detain in fetters, to the end of a year, these two foster-sons of thine, because it is one of them who will rise up against thee, and because the venom goes out of every dream within the year. Then set them at liberty, and bestow many jewels and much wealth upon them."

"This shall not be done by me," said the king, "for sooner would I quit Erin than deal treacherously by my own foster-sons, for they will never rise up against me, and if all the men of the world should oppose me Congal would not." And then he said<sup>j</sup>:

*Domhnall*.—"I have seen an evil dream,

A week and a month this night,

In consequence of it I left my house,

To narrate it, to tell it.

My whelp of estimable character,

Ferglonn, better than any hound,

Methought

often in the nature of a dialogue between two of the principal characters. It is generally supposed that these stories were recited by the ancient Irish poets for the

amusement of their chieftains, at their public feasts, and that the portions given in metre were sung.—See Preface.

ḡar lín ro éimíol ḡam cuain,  
 ḡár mill Éirinn fú h-oen uair.

ḡer-rí bpeit fír uirpe-rín,  
 uait a Maicaba, cleirg  
 ír tu dlíger co h-eimeach,  
 at rírig, at fír-cléirpech.

Mac rig ír cuilen mílcon,  
 manḡ doib gur ír gnímaḡ;  
 manḡ menma doib malle,  
 Ocur manḡ aíl-linge.

Mac rig Ulaḡ, arḡ a rmaḡt,  
 no mac rig cuiceḡ Connaḡt,  
 Cobḡach—tic fúit ar ceḡ roen,  
 no a fear cumḡa, Congal Claen.

Cobḡach do éiaḡtáin fúim-rí-a,  
 maig a deir, uair ír mḡr-a;  
 ír m éirpaḡ Congal caen,  
 fúim-rí-a ar deirg-ór in domáin.

Comairlí na millpeḡ neaḡ,  
 uaim duit, a uí Áinmireḡ:  
 a n-gabal pe bliadán m-bain,  
 ní ba meiríḡ h' éḡail.

Maig aipe do éuaḡ do'n gur,  
 dia nom' g'ébaḡ aitéreḡ,  
 ḡa n-deirnaḡ, ní fuaire in glonn,  
 noḡa deḡpaḡ ceill na conḡ.

At.

Tic in rig dia éig iar rín, ocur ro éimilleḡ pleaḡ bainḡrí lair  
 do éénam bainḡrí a dúine ocur a rigḡe, ocur ní raib a n-Éirinn dun  
 amail

Methought assembled a pack  
 By which he destroyed Erin in one hour.  
 Pass thou a true judgment upon it,  
 O Maelcobha, O cleric,  
 It is thou oughtest readily,  
 Thou art a seer and a true cleric."

*Maelcobha*.—"The son of a king and a greyhound whelp  
 Show the same courage and exploits;  
 They have both the same propensity,  
 And in dreams are [denote] the same thing.  
 The son of Ulster's king of high authority,  
 Or the son of the king of the province of Connaught,  
 Cobhthach,—will oppose thee in every way,  
 Or his playmate, Congal Claen."

*Domhnall*.—"That Cobhthach should oppose me  
 It is cruel to say, for it is difficult;  
 And the comely Congal would not rise up  
 Against me for the world's red gold."

*Maelcobha*.—"A counsel which shall injure no one  
 From me to thee, O grandson of Aimmirè:  
 To fetter them for a full bright year;  
 Thy prosperity will not be the worse for it."

*Domhnall*.—"Alas, for the judge who came to the decision,  
 For which remorse would seize me;  
 Should I do the deed, 'twould not be joyful,  
 I would not consult sense or reason.

I have seen," &c.

After this, the king returned to his house, and prepared a banquet  
 to celebrate the completion of his palace and his accession to the  
 throne.

amail a éin-pum, aét nap ba bmd laip an pígain ocur la Domnall ferin a annin .i. Dun na n-géd do goiridir de. Ocur ip é po ríad Domnall ppi a maepu ocur ppi a peétairiu, ocur ppi h-oeṛ tobaiḡ a éana ocur a éira, ma b-fuiḡbedir a n-Epinn de uigib géd do éabairt leo do éum na pleide pin, ap nip bo maṁ la Domnall co m-beit i n-Epinn cenel m-bíd uách fuiḡbítea popp in pleid pin. Ro timolad tria in plead uile itip éin, ocur mío, ocur éorimam, ocur cenel cec bíd oléna, cenmotat na h-uigi nana, áp nip ba peid a fágbaíl.

Ocur do deacádar oep in tobaiḡ peacnóin Míde popp iarpair na n-uige, conur tarladar popp duiríteach m-bec, ocur oen bannpéal ann, ocur caille dub popp a cind, ocur pi oc ipnaiḡte ppi Dia. Ac ciad muinip in iug ealta do gédab i n-dopur in duiríteḡe. Tiaḡait ip in teac ocur po ḡabat iand lan de uigib géd ann. Ocur aṛber-tadar popp rén maét dun, ol iat, uap dia pppur Epe, m fuiḡbítea m buṁ mó olṁapeo de uigib géd in oen maṁ innpi. Nipu rén maét, itip

<sup>k</sup> *His accession to the throne.*—It was a custom among the Irish chieftains to give a feast at the completion of any great work, or on their succession to the chieftainship.

<sup>l</sup> *Dun na n-Gedh* signifies the *dun* or fort of the geese. In Mac Morrissey's copy of this Tract, which was corrected by Peter Connell, now forming No. 60 of the MS. collection of Messrs. Hodges and Smith, it is written *Dun na n-Gaedh*, i. e. the fort of the darts or wounds. It is curious, that the writer of the story does not state why King Domnall had imposed such a name on his new palace. It does not appear to be derived from the goose eggs which are made the principal cause of the battle of

Magh Rath.

<sup>m</sup> *To procure them.*—That is, it was not easy to procure them at that season, as geese do not lay throughout the year.

<sup>n</sup> *Duirtheach.*—This word has been incorrectly rendered *nosocomium* by Dr. O'Connor, throughout his translation of the Irish Annals, but correctly *penitentiū ardes*, and *domus penitentiæ*, by Colgan, who understood the ancient Irish language far better than Dr. O'Connor. (*Acta SS.* p. 407 and 606). Peter Connell, in his Dictionary, explains it, a house of austerity, rigour, and penance. There are several ruins of *Duirtheachs* still remaining in Ireland, and we learn from an ancient vellum MS. in the Library of Trinity Col-

throne<sup>k</sup>. There was not in Erin a fort like his fort, but neither the Queen, nor Domhnall himself, deemed the sound of the name by which it was called melodious, viz., Dun na n-Gedh<sup>l</sup>. And Domhnall commanded his stewards and lawgivers, and the collectors of his rents and tributes, to gather and bring to the feast all the goose eggs that could be found in Erin, for Domhnall did not deem it honourable that there should be in Erin a kind of food that should not be found at that banquet; and all the materials were collected for the feast, wine, metheglin, and ale, and every kind of food besides, except the eggs alone, for it was not easy to procure them<sup>m</sup>.

And the collectors went forth throughout Meath, in search of the eggs, until they came to a small Duirtheach<sup>n</sup> [hermitage], in which was one woman<sup>o</sup> with a black hood<sup>p</sup> upon her head, and she praying to God. The king's people saw a flock of geese at the door of the Duirtheach; they went into the house and found a vessel full of goose eggs. "We have had great success," said they, "for should we search Erin, there could not be found more goose eggs together in one place than are here." "It will not be good success," said the woman, "and it will not  
redound

lege, Dublin, that the Duirtheach was the smallest of the sacred edifices in use amongst the ancient Irish. See the passage given in full in the second part of Mr. Petric's Inquiry into the Origin and Uses of the Round Towers of Ireland, where the meaning of the word is discussed at full length.

The site of the Duirtheach above referred to, which is on the margin of the Boyne, near the village of Slane, in the county of East Meath, is now occupied by a small chapel in ruins, which, though only a few centuries old, is still called

Ere's Hermitage.

<sup>o</sup> *One woman*.—The word *bannpcal*, which is also written *bannpcal*, is now obsolete, but it occurs so frequently in the ancient MSS. that its meaning cannot be mistaken. It is always used to denote *female* or *woman*, as is *feppcal* to denote *male* or *man*. "Ír tria bannpcal taimic báp oo'n bíz, i. e. it is through, or on account of, a woman, death entered into the world."—*Leabhar Breac*.

<sup>p</sup> *With a black hood*.—The word *cattle* is evidently cognate with the English word *cowl*. It is translated *velum* by Col-

ιτιν ὄν, ol in bannrcal, ocup m ba líth do'n pleio gup a m-bepteap in m-bec m-bíð rin. Cio rin? ol iat. Nīm. ol in bannrcal; naem mupbulda do muinðtup dé pil runn .i. Eppuc Eapc Slaine, ocup ip e a moð beit ip in ðomn comce a dí ocraíl o maðam co fepcop, ocup a ðaltair fopu in tpaçt ma ðiaðnaiu, ocup ré oc ipnaiçtí do gup; ocup ip i a ppoimð ceça nóna iap toçt runn uð co leith ocup tpi gaia do biop na ðomne; ocup ip e ip coip ðuib-pi cen a ðapugad mon m-bec m-bið rin pil aic. Ní tapðpat iapum muinutup uabpēc in pið naç ppeaßia fuipiu. Uair baðap aitiç a h-uçt tpeoin iad do'n çup rin, ocup bepat leo cuð in ðipeoin ocup in naem ðia amðeoin. Maipß tpa gup a pucad in m-bec m-bíð rin, ap mo fáp mópi olc ðe iapcam, uair m paibe Eriu oen aðaiç o rin ille a pið na a iocpa, no cen pun uile ocup eccopia do ðenum inðti co cenn aþaið.

Tic in t-epiam ðia çig iapum .i. Eppuc Eapc Slaine, tpaçnora, ocup muipit in bannrcal pßela a ðapuiçtē do. Ppßaiçtēpi uime rin in ppién, ocup apbept: ní pu pién maith do'n ti gup a pucad in cenel bíð rin, ocup nápi ub é pið na leap Epenn tic do'n pleio gup a pucad; açt gup ab é a h-impeina, ocup a congala, ocup a h-epið tic ði. Ocup po epcam iapum in plead amail ip neim-neaçu fop caemnacaiu a h-eapeame.

Α m-batap

gan, and explained in a Glossary preserved in a MS. in the Library of Trinity College, (H. 3. 18.) p. 524. "ðpéio ouð," a black veil; and by O'Clery, "ðpeio biop ap ceannaið ban," i. e. a veil which women wear on their heads. O'Brien, in his Dictionary, explains this word, "a veil or cowl given to a nun or monk," and quotes the following passage from an Irish Life of St. Bridget, which puts its meaning

beyond dispute: "Fo huap Mac Caille caille uap ceann naoim ðpigiðe, i. e. *Possuit Macculeus VELUM super caput Sanctæ Brigide.*"

<sup>a</sup> *Bishop Ere.*—This is an anachronism, for Bishop Ere, of Slaine, who was cotemporary with St. Patrick, died in the year 514 (Ussher's Primordia, p. 442), and this battle was fought in the year 638, that is, 124 years after Ere's death! The pro-

redound to the happiness of the banquet to which this small quantity of provisions will be brought." "Why so?" said they. "It is plain," said the woman; "a wonder-working saint of God's people dwells here, namely, Bishop Ere, of Slaine<sup>a</sup>, and his custom is to remain immersed in the Boinn,<sup>r</sup> up to his two arm-pits, from morning till evening, having his Psalter before him on the strand, constantly engaged in prayer; and his dinner every evening on returning hither is an egg and a half, and three sprigs of the cresses of the Boinn; and it behoves you not to take away from him the small store of food which he has. But the proud people of the king made no reply to her,—for they were plebeians in the shape of heroes on this occasion,—and they carried away the property of the righteous man and saint, in despite of him [her]. But woe to him to whom this small quantity of food was brought, for a great evil sprang from it afterwards; for Erin was not one night thenceforward in the enjoyment of peace, or tranquillity, or without a desire of evil or injustice, for some time.

The holy patron, Bishop Ere, of Slaine, came to his house in the evening, and the woman told him how he was plundered. The righteous man then became wroth, and said: "It will not be good luck to the person to whom this kind of food was brought; and may the peace or welfare of Erin not result from the banquet to which it was brought; but may quarrels, contentions, and commotions be the consequence to her." And he cursed the banquet<sup>s</sup> as bitterly as he was able to curse it.

As

bability is, that the original composer of the story had written *Comharba* [i. e. successor] of Ere, of Slaine; but all the copies to which we have access at present agree in making the Saint Ere himself.—See Note B, at the end of the volume.

which flows through the towns of Trim, Navan, and Drogheda, and has its source in Trinity Well, at the foot of a hill, anciently called Sidh Nechtain, in the barony of Carbery, and county of Kildare.

<sup>s</sup> *He cursed the banquet.*—It would appear that the irritability said to be so dis-

Α m-βαταp μuιnnτηp in πuγ aηη ιαp pηη ιηα coηbαι, ατ coηcaταp in ιaηaμuη cūcu .i. beaη ocup pεaη; mέδιτεp pηι μuιba δι έaηpηac pop pλέib ceé m-baλλ δια m-baλλaiβ; γέpιτεp aιταη beppέta pαebuι a λuγtaη; a pάia ocup a η-eaηcaθα ηeμpu; γέ pocepιbτα μiaέ δι ubiαιb pop a ceηnaib ηι pοipeb ubaλλ διb λάp, aέτ coηclipeb pop baηη ceé oen ηuaηηe do'η pυιτ aγγaηb, aιέγγep, ηo ηηpαp tηia η-a γ-ceηbαib; γuιpητέp γuaι, ηo duibiτέp θεaέtaγ ceé m-baλλ διb; γιιιτέp pηeέta a pυιe; coηcepτατ pabach δια pέp ιέταp coηclipeb baη cul a ciηb pεέταp, ocup coηcepιbaτ pabach δια pέp uaέταp coη pοιιγγεb a η-γιuηe; uléa popp ηη m-baηηpcaι ocup ηη pεppéaι ceη ulcaη. Όpοibach eτυppu 'γά h-ηηapέcop λάν de uιγib γέb. beηnaέpατ do'η πuγ pο'η ηηηaη pηη. Cιb pηη? ol ηη πuγ. Nη. ol ιaτ,

pηu

tinguishing a feature in the Irish character, was, at least in those times, exhibited as strikingly by the ecclesiastics as by the laity. In the twelfth century Giraldus Cambrensis wrote the following curious remark on this subject:

“Hoc autem mirabile mihi et notabile videtur: quod sicut nationis hujus homines hac in vita mortali prae aliis gentibus impatientes sunt et præcipientes ad vindictam: sic et in morte vitali, meritis jam excelsi, prae aliarum regionum sanctis, animi vindicis esse videntur. Nec alia mihi ratio eventus hujus occurrit: nisi quoniam gens Hibernica castellis carens, prædonibus abundans, Ecclesiarum potius refugiis quam castrorum municipiis, et præcipue Ecclesiastici viri seque suaque tueri solent: divina providentia simul et indulgentia gravi frequentique animadversione, in Ecclesiarum hostes opus fuerat. Ut et sic ab ecclesiastica pace impiorum pravitas

procul arceatur: et ipsis ecclesiis ab irreverenti populo debita veneratio vel serviliter exhibeatur.”—*Topographia Hiberniæ*, Dist. 2. c. lv.

Another specimen of this kind of indignant cursing will be found in the Irish Tale entitled, “Death of Muirchertach Mor Mac Earca,” preserved in a vellum MS. in the Library of Trin. Coll. Dub. (H. 2. 16.) p. 316. It is the curse uttered by St. Cairneach of Tuilen (now Dulane, near Kells, in the county of East Meath), against the Royal Palace of Cletty, on the Boyne, inhabited by Muirchertach Mor Mac Earca, who became monarch of Ireland A. D. 513. The following are the words of this curse literally translated:

“A curse be upon this hill,

Upon Cletty of beautiful hillocks,  
May nor its corn nor its milk be good;  
May it be full of hatred and misery;  
May neither king nor chief be in it, &c.”

As the king's people were afterwards at the assembly, they saw a couple approaching them, namely, a woman and a man; larger than the summit of a rock on a mountain was each member of their members; sharper than<sup>t</sup> a shaving knife the edge of their shins; their heels and hams in front of them; should a sackful of apples be thrown on their heads not one of them would fall to the ground, but would stick on the points of the strong, bristly hair which grew out of their heads; blacker than the coal or darker than the smoke was each of their members; whiter than snow their eyes; a lock of the lower beard was carried round the back of the head, and a lock of the upper beard descended so as to cover the knees; the woman had whiskers, but the man was without whiskers. They carried a tub between them which was full of goose eggs. In this plight they saluted the king. "What is that?" said the king. "It is plain," said they, "the men of Erin are making a banquet

<sup>t</sup> *Sharper than*.—This mode of description by comparatives ending in *ceap* is very common in ancient Irish MSS., but never used nor understood in the modern Irish. This form of the comparative degree comprises in it the force of a comparative, and that of the Conjunction *than*, which always follows it in English, or of the Ablative case in Latin. Thus *ḡéipiceap alceap* is the same as the modern *níor ḡéipe má alceap*, "*sharper than a razor*." When the Noun following this form of the comparative degree is of the feminine gender it always appears in the Dative or Ablative case, as *ḡiliceap ḡnéim*, "*whiter than the sun*," which is exactly similar to the Latin *lucidior sole*. Some Irish grammarians have attempted to account for

this form, by stating that it is not properly a form of the comparative degree, but an amalgamation, or synthetic union, of a Noun formed from the Adjective, and the Preposition *ceap* *beyond*; so that in the above instance *ḡéipiceap* is to be considered an amalgamation of *ḡeipe* or *ḡeipí* (a Substantive formed from the Adjective *ḡéap*), *sharpness*, and the Preposition *ceap*, *beyond*; and thus according to them *ḡeipiceap alceap*, if literally translated, would be a "*sharpness beyond*, i. e. *exceeding, a razor*."—See *Observations on the Gaelic Language*, by R. M'Elligott, published in the *Transactions of the Gaelic Society of Dublin*, vol. i. p. 36, where, however, that very clever scholar seems to consider this a regular comparative form of Irish Adjectives.

firiu Erienn oc teaglumad pleidi duit-fiu, ocup do ber cec fear a cumang do'n pleidiu, ocup ir e ar cumang-ne ina ril for ar muin de uigib. Am buidec de, ol in rig. Berar ir in dun iat, ocup do berar ppointo céo do biúo ocup corimaim doib. Lomgido in peipcal rin ocup in tapo ní de do'n banpcal. Do berar ppointo céo eli doib. Lomgido diblimb rin. Tabar biao dun, ol iat, má tá lib h-é. Ir cubur dúin, ol Capciabach, .i. pectaire in rig, in tiberíteer co toirp'et firiu Erienn oléna do'n pleio. Arberatdair rium, biú olc duib rinne do éomailt na pleio ar tuir, ar biú impeinaig firiu Erienn impe, ar ir do múinntir iprinn dúin, ocup fo gmat micel-maine mori do na plogaib. Lingit amac iarum ocup tiasait for nepni.

Ro tocup'tea iárum cuicedaig Erienn do'n pleio rin, ocup a rigu, ocup a toirp'ig, ocup a n-óc-éigepinn, ocup a n-aimpaio, ocup oep cača dāna gnačtaig ocup ingačhaig oléna. Ir iat po ba cuicedaig for Erienn in tan rin .i. Congal Claen, mac Scamlan, i rigi n-Ulad, ocup Crimthann, mac Aeda Cuir, i rigi Lagen, ocup Maelduin, mac Aeda Bennain, i rigi Mumau, ocup a bpačair .i. Iollan, mac Aeda Bennain, for Deimnam, ocup Ragallač, mac Uadač,

<sup>u</sup> *Vanished, &c.*—This is the kind of characters introduced into ancient Irish stories, instead of the footpads and bandits of modern novels. Wonder-working saints and horrific phantoms were, in the all-believing ages in which such tales were written, necessary to give interest to every narrative, whether the piece was fiction, history, or a mixture of both.

<sup>v</sup> *Crimthann, the son of Aedh Cuir.*—This is another anachronism, for, according to the Annals of Ulster and Tighernach, this Crimthann, King of Leinster, had been

slain in the battle of Ath Goan, five years before the battle of Magh Rath.

"A. D. 632.—*Bellum Atho Goan in Iarthar Lifi in quo cecidit Cremtann mac Aedo filii Senaich, Rex Lageniorum.*"—*Ann. Ult.*

"A. D. 633.—The battle of Ath Goan in Iarthar Lifi, *in quo cecidit Cremmthann mac Aedo mac Senaigh, Rex Lageniorum: Faelan mac Colmain mic Conaill mic Suibhne, Rex Midie, et Failbe Flann, Rex Momoniae, victores erant.*"—*Ann. Tig.*

<sup>w</sup> *Maelduin, the son of Aedh Bennain.*—

banquet for thee, and each brings what he can to that banquet, and our mite is the quantity of eggs we are carrying.” “I am thankful for it,” said the king. They were conducted into the palace, and a dinner *sufficient* for a hundred was given to them of meat and ale. This the man consumed, and did not give any part of it to the woman. Another dinner *sufficient* for a hundred was given them, and the woman alone consumed it. They demanded more, and another dinner for a hundred was given them, and both of them together consumed it. “Give us food,” said they, “if ye have it.” “By our word we shall not,” said Casciabhach, the king’s *Rechtairè*, “till the men of Erin in general shall come to the feast.” The others then said, “Evil shall it be to you that we have partaken of the banquet first, for the men of Erin shall be quarrelsome at it, for we are of the people of *Infernus*.” And they predicted great evils to the multitudes, and afterwards rushed out, and vanished into nothing<sup>u</sup>.

After this were invited to the banquet the provincial kings of Erin and her dynasts and chieftains, with their young lords and life-guards, and also the professors of every science, ordinary and extraordinary. These were the provincial kings of Erin at that time, viz., Congal Claen, the son of Scannlan, in the government of Ulster; Crimthann, the son of Aedh Círr<sup>v</sup>, in the government of Leinster; Maelduin, the son of Aedh Bemain<sup>w</sup>, in the government of Munster; and his brother Illann<sup>x</sup>, son of Aedh Beman, over Desmond; and Raghallach, son of Uadach<sup>y</sup>, in the sovereignty of Connaught; and Domhnall,

According to the Annals of Tighernach, the father of this Maelduin died in the year 619. He was the ancestor of the famous family of O’Moriarty, in the county of Kerry, as mentioned in all the genealogical Irish books. Maelduin himself was defeated in the battle of Cathair Cinn Con,

in the year 640, and burned to death in the year 641, on the island of *Inis Cain*.

<sup>x</sup> *His brother Illann*.—This Illann is not mentioned in any of the Irish Annals.

<sup>y</sup> *Raghallach Mac Uadach*, King of Connaught, was slain, according to the Annals of Tighernach, in the year 649.

Uadač, i nigi Connačt, ocup Domnall mac Aeda ferim in apud-nigi for Einn uairtib jin uile.

Tucta iapum na ploig jin uile, piju, macu, mna, pceo ingena, laečab, clepčib, co m-baḡar for faičči Dúin na n-geḡ oc tēčt do tōcačinn na pletō do ionta and la Domnall, mac Aeda. Ro epig in nig do ferčann failti ferir na nigi, ocup arbepc pocen dūib uile, ol ré, itir nig ocup nigann, ocup filio ocup ollum. Ocup arbepc fer Congal Claen, fua daltā ferim, epig, ol ré, do déčpan na pletō moipe fil ir in dúin, ocup dia tairōbriuḡ, ár at maic do tairōbriuḡ ocup t' fapicriu for nách ní at ciritēa.

Tert, dm, Congal ir in tēac a poibe in pletō, ocup po déčurcar uile hi, itir biaḡ ocup fín, ocup čorimam, ocup po čorannō a poic forir na h-uigib geḡ at conaipc ann, ap ba h-ingiāḡ lair, ocup pó čomail mír a h-ug dūb, ocup ibio dig ma diaḡ. Ocup tic amac iap jin, ocup arbepc fer Domnall, ba dóig him, ol ré, dia m-bedir piju Epenn fer tri mírā ir in dúin, co m-biaḡ a n-dacchim bío ocup digi mo. Ba buideč in nig de jin, ocup tēit ferim do deicriu na pletō, ocup mūipter dó amail po epcan Eppuc Eapc Slaine in pletō, ocup cēč oen no caičpēd na h-uige do pata uada ferim. Ocup at cí in nig na h-uigi ocup po iappāčt cia po čomail ní do'n uig eapbaḡaig ucup, ol pe; ár po piteir-pium in céḡna po čomelāḡ in do'n pletō ocup pi ap na h-epcane, cūmaḡ de ticfāḡ Erimō do milled, ocup a ampeir-pium do ḡenum; comō de jin po iappāčt pēčla in uige ucup. Arbepcāḡar cāch, Congal, ol iat, do daltā ferim, ir e po čomail in ug. Ba bponāč in nig de jin, ár m paibe a n-Erimn neac buḡ meapā lair do čomailt na pletō ap tur mā Congal,

<sup>z</sup> *To view the great feast.*—Do déčpan na pletō moipe. The verb déčpan, *to see*, or *view*, which is now obsolete, is changed in Mac Morissy's copy to o'fēc-

amz, which is the form still in common use.

<sup>a</sup> *The broken egg.*—Do'n uig eapbaḡaig ucup. The word eapbaḡaig is supplied

Domhnall, the son of Aedh himself, in the sovereignty of Erin, over all these.

All these hosts, men, youths, women, and damsels, laity and clergy, were conducted to the Green of Dun na n-Gedh to partake of the feast prepared there by Domhnall, the son of Aedh. The monarch rose up to welcome the kings, and said, "My love to you all both king and queen, poet and ollave;" and he said to Congal Claen, his own foster-son, "Go," said he, "to view<sup>z</sup> the great feast which is in the palace, and to estimate it, for good is thy survey and examination of whatsoever thou seest."

Then Congal entered the house in which the feast was prepared, and viewed it all, both viands and wine, and ale, and he laid his eye upon the goose eggs which he saw there, for he marvelled at them, and he ate a part of one of them, and took a drink after it. He then came out and said to Domhnall, "I think," said he, "if the men of Erin were to remain for three months in the palace, that there is a sufficiency of food and drink for them there." The king was thankful for this, and went himself to take a view of the feast; and he was told how Bishop Erc of Slaine had cursed the feast, and every one who should partake of the eggs which had been taken away from him; and the king saw the eggs, and asked who ate a part of the broken egg<sup>a</sup> (pointing to that which Congal had broken), for he knew that the first *person*<sup>b</sup> who should partake of the banquet which had been cursed, would be the man who would destroy Erin, and disobey himself; wherefore he asked about this egg. All replied, "It was Congal, thy own foster-son, that ate of the egg." The king was sorrowful for this, for he felt more grieved that Congal should have partaken

from the paper copy. *Ucuz* is the ancient form of the modern *úo*, i. e. that, or you.

<sup>b</sup> *The first person*,—In *céona*, is now

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obsolete, an *céao* *oume* being substituted in its place; but it is constantly used in the ancient MSS. to denote the *first* person or thing.

E

Comgall, ar porpiter-pium a mi-íall ocup a olc co memic ppiur  
 ponne rin. Ocup arbert in piḡ iar rin, ni íomela neach ní do'n  
 pleo ra, ol pe, co tuctar xii. arpdal na h-Épenn dia bennáíad,  
 ocup dia coirpeasrao, ocup ḡu ra cuipet a h-épcanne por culu dia  
 caempadór.

Tucta iarum na naeim rin uile co h-oen maó, co m-batar  
 iḡ in dun la Domnall. Ite punn annanna na naeim do óeacadar  
 ann rin .i. Fínden Muḡi bile, ocup Fínden Cluana h-Iparó, ocup  
 Colum Cilli, ocup Colum mac Cpmithainn, ocup Ciaran Cluana  
 mic noir, ocup Canódech mac h-uí Dalanó, ocup Comgall beann-  
 áir, ocup Brenainn mac Fínbloḡa, ocup Brenainn bpiur, ocup  
 Ruadan Loḡra, ocup Nindio Cpaibdeé, ocup Moibí Clapamech,  
 ocup Molairi mac Natppoirh. Ite rin xii. arpdal na h-Épenn  
 ocup

<sup>c</sup> *The twelve apostles, &c.*—In Mac Mor-  
 issy's copy, we read oa Ép̄. oecc na  
 h-Épionn, the *twelve Bishops of Erin*,  
 which seems more correct; but it is strange  
 that there are thirteen, not twelve, saints  
 mentioned in both copies.

<sup>d</sup> *Finnen of Magh Bile.*—This is another  
 grossanachronism; for Finnen of Magh Bile,  
 now Movilla, in the county of Down, died  
 in the year 576, i. e. 62 years before the  
 Battle of Magh Rath, "A. D. 576, *Quies*  
*Finnin Magh Bile.*"—*Ann. Inisf.*, as cited  
 by Lanigan, vol. ii. pp. 26, 27.

<sup>e</sup> *Finnen of Cluain Iraird*, now Clonard,  
 in Meath, died in the year 552; so that  
 we cannot believe that he was present at  
 this banquet.—See Lanigan's *Ecclesiasti-  
 cal History of Ireland*, vol. ii. p. 22, and  
 all the Irish Annals, which place his death  
 about this period.

<sup>f</sup> *Colum Cille.*—St. Columbkille was  
 born in the year 519, and died in the year  
 596, in the seventy-seventh year of his  
 age.—See Lanigan, vol. iii. pp. 244, 245.

<sup>g</sup> *Colum Mac Crimthainn*, was abbot of  
 Tir-da-glas, now Terryglass, in the barony  
 of Lower Ormond, in the county of Tip-  
 perary, and died in the same year with  
 St. Finnen of Clonard, namely, in the year  
 552.—Lanigan, vol. ii. pp. 71, 75.

<sup>h</sup> *Ciaran of Cluain Mic Nois*, now Clon-  
 macnoise, on the Shannon, in the barony  
 of Garrycastle, and King's County, died  
 in the year 549.—Lanigan, vol. ii. pp. 52  
 and 59.

<sup>i</sup> *Cuinnech Mac h-Uí Dalann*, the pa-  
 tron of Aghaboe, in the Queen's County,  
 died in the year 599, in the eighty-fourth  
 year of his age.—Lanigan, vol. ii. p. 201.

<sup>j</sup> *Comghall of Bennchar.*—St. Comgall,

partaken first of the banquet rather than any other person in Erin, for he had often before experienced his rashness and propensity to evil. And after this the king said, "No one *else* shall partake of this feast, until the twelve apostles<sup>c</sup> of Erin are brought to bless and consecrate it, and avert the curse if they can."

All these saints were afterwards brought together, so that they were in the palace with Dombnall. The following are the names of the saints who went thither, viz., Fimmen of Magh Bile<sup>d</sup>, Fimmen of Cluain Iraird<sup>e</sup>, Colum Cille<sup>f</sup>, Colum Mac Crimhthainn<sup>g</sup>, Ciaran of Cluain Mic Nois<sup>h</sup>, Cainnech Mac h-Ui Dalann<sup>i</sup>, Comhghall of Benn-char<sup>j</sup>, Brenainn, the son of Finnloga<sup>k</sup>, Brenainn of Birra<sup>l</sup>, Ruadhan of Lothra<sup>m</sup>, Ninnidh the Pious<sup>n</sup>, Mobhi Clarainech<sup>o</sup>, and Molaisi, the son of Nadfraech<sup>p</sup>. These were the twelve apostles of Erin, and each

patron of Bennchar, now Bangor, in the county of Down, died on the 10th of May, A. D. 601.—Lanigan, vol. ii. p. 63.

<sup>k</sup> *Brenainn, the son of Finnloga*, the patron saint of the see of Clonfert, in the county of Galway, was born in the year 484, and died in 577, in the ninety-fourth year of his age.—Lanigan, vol. ii. pp. 28, 30.

<sup>l</sup> *Brenainn of Birra*.—St. Brenainn, or Brendan, of Birra, now Birr, or Parsonstown, in the King's County, died on the 29th of November, A. D. 571.—Lanigan, vol. ii. p. 39.

<sup>m</sup> *Ruadhan of Lothra*.—St. Ruadan, the patron of Lothra, now Lorrha, in the county of Tipperary, died on the 15th of April, A. D. 584.—Lanigan, vol. ii. p. 233.

<sup>n</sup> *Ninnidh the Pious*, the patron of the

parish of Inis Muighe Samh, now Inis-maesaint, in the north-west of the county of Fermanagh, was living in the year 530, but the year of his death is uncertain. His bell is still preserved in the museum at Castle Caldwell, near Belleek, in the county of Fermanagh, where the writer of these remarks saw it in the year 1835.—See Lanigan, vol. ii. p. 55, note 173.

<sup>o</sup> *Mobhi Clarainech*, patron of Glas-naidhen, now Glasnevin, near the city of Dublin, died on the 12th of October, A. D. 545.—See Four Masters, *ad ann.* 544, and Lanigan, vol. ii. p. 78.

<sup>p</sup> *Molaisi, the son of Nadfraech*, he was the brother of Aengus, the first Christian king of Munster, and died about the year 570.—See Lanigan's Ecclesiastical History, vol. ii. p. 188.

It will have been seen from the thirteen

ocur ced naem malle ppi cec naem dib. Do pata ule in lin naem pin do bennaíad ocur do coiregriat na pleidi, ocur ap aí pin tria nri pétrpat a h-epcaine do cúri for cúlu, dásǵ po tomair Congal ní do'n pleid périú po bennaígeð h-í, ocur níri pétrpat a neim peim do cúri for culu.

Ro fuinigeð na ploig iar pin; po fuinð umorpio in nuz ap tur ip in imrcing ópðai. Ocur ip e ba bér ocur ba dligeað acu-pum, in tan buð nuz o Uib Neill in Deircirp no biad for Eriud cumiud h-e nuz Connaét no biad for a laim deir; máð ó Uib Neill in Tuaircirp umorpio in nuzi, nuz Ulad no bið for a laim deir, ocur nuz Connaét for a laim eli. Ní h-amlað pin do pala in adais pin, aét Maelodap Maáa, nuz noi tricha ced Oirǵiall, po cuirpeað for gualand in nuz, ocur na cuigeaðais ap ceta do fuinigeað amail po buí a n-dan do éac. Mor ole do teét de iarpam.

Ro dáileð iarpum bíad ocur deoð forairb comðap meirca meðap-éaome; ocur tucta uð geið for méir airgeði, i fiaðnaiiri cec nuz ip in tiǵ; ocur o paimic in méir ocur in uð i fiaðnaiiri Congal Claem, do nuzneð miar epand a do'n méir airgeað, ocur do nuzneð uð cipece clum-puaðe do'n uð geið, amail po éiricanpat fáidi ó céim.

preceding notes, that none of these saints could have been present at the Banquet of Dun na n-Gedh, and that either the writer of it was a very inaccurate historian, or that his transcribers have corrupted his text. The entire difficulty could be got over by substituting *bishops* for *apostles*, and by inserting the word *comharba*, i. e. representative or successor, before the names of these saints. The probability, however, is, that the anachronism is an original blunder of the writer himself.

<sup>a</sup> *Golden Couch*.—Imrcing ópðai. The word imrcing is explained in a MS. in the Library of Trin. Col. Dublin. (H. 3. 18.) p. 212, by the modern word *leabaid*, a *bed* or *couch*, which is unquestionably its true sense in this sentence.

<sup>r</sup> *Southern Hy-Niall*.—The O'Melaghlines, now corruptly Mac Loughlins, of Meath, were the heads of the Southern Hy-Niall after the establishment of surnames.

<sup>s</sup> *Northern Hy-Niall*.—After the establishment of surnames, the heads of the

each saint of them had one hundred saints along with him. All this number of saints was brought to bless and consecrate the feast, but they were not able to avert the malediction, because Congal had tasted of the feast before it was blest, and the venom of this they were not able to avert.

After this the hosts were seated. First of all the king sat in the golden couch<sup>a</sup>, and the custom and law at this time was, that when the monarch of Erin was of the Southern Hy-Niall<sup>f</sup>, the king of Connaught should sit at his right hand; but if of the Northern Hy-Niall<sup>g</sup>, the king of Ulster should be at his right hand, and the king of Connaught at his left hand. It did not happen so on this night, but Maelodhar<sup>f</sup> Macha, king of the nine cantreds of Oirghiall, was placed at the king's *right* shoulder, and the provincial kings were seated where they ought to sit. A great evil afterwards resulted from this.

Meat and drink were afterwards distributed to them, until they became inebriated and cheerful; and a goose egg was brought on a silver dish, before every king in the house; and when the dish and the egg were placed before Congal Claen, the silver dish was transformed into a wooden one, and the goose egg into the egg of a red-feathered hen<sup>u</sup>, as prophets had foretold of old. When the Ultonians

Northern Hy-Niall race were the O'Neills and the Mac Loughlins of Tyrone, and the O'Muldorys, O'Canannans, and O'Donnells of Tirconnell.

<sup>f</sup> *Maelodhar Macha*, king of Oirghiall. According to the Annals of the Four Masters, Maelodhar Macha was king of all Oirghiall, and died in the year 636, but the more accurate Annals of Ulster and of Tighernach make him only chief of the

territory of Orior—"Rex Orientalium"—and place his death, the former in 640, and the latter in 639.

<sup>u</sup> *Red-feathered hen*.—This is an extraordinary miracle, and the first striking result of Bishop Ere's malediction. It would have puzzled even Colgan to reconcile it with the theology of the seventeenth century. The king had intended to offer no insult to Congal, but the curse of St.

céim. Oe connacadar Ullaid rin, ní m'iad leo fuide na longad  
 ocup in d'inniad rin po m'oidz fori a n'g .i. fori Congal Claen. Ro  
 ep'g d'm gilla g'rao do m'innit'ri Congal .i. Garp Gann, mac  
 Sduagann, ocup arberc: ní pu pé'n maic duit a noét, a Congal,  
 ol pé, at m'ora na h-aic'ri do padat forc a n'g in n'g anoét .i.  
 Maelodan M'aca, n'g Oirgiall, do éur i' in ma' po pa d' duit-rin,  
 ocup u'g g'éoid fori méir ar'gand i' p'adonairi ce'c n'g i' in n'g ac'c  
 t'ur'a i'c aenar, ocup u'g c'rice fori meir c'rand a i' p'adonairi-rin.  
 Ní t'ar' Congal dia a'pe cumad d'inniad d'ó ce'c ní po g'ebad a  
 n'g a a'nde t'airiri f'erin. Gup po c'ir'g an gilla lair an a'it'erc  
 g'cedna do n'oidiri .i. Garp Gann, ocup arberc in cedna f'ri Congal,  
 u'c d'ixic.

In éuid rin éa'it'pe a noét,  
 cen uabap, cen m'ar'noét,  
 u'g c'rice o'n n'g n'áir'at car,  
 i' u'g g'éoid do Maelódan.

No'ca n-p'it'ep m'iri p'iam,  
 cumad uapal n'g Oirgiall,  
 no co p'aca in Maelodan,  
 a n'g oil 'gá p'adugad.

Da m-beit a'g oen n'g cen ail,  
 Cenel Conaill i' Eogann,  
 i' Oirgialla f'ri g'mm n-ga,  
 n'ri d'ult'a d'ó a t' ma'p'a.

In

Ere produced a confusion at the banquet,  
 and caused a miracle to be wrought which  
 offered an indignity to Congal, directly  
 contrary to what the king had intended.  
 According to the present notions among  
 the native Irish about the nature of a

curse, it is to be likened to a wedge with  
 which a woodman is cleaving a piece of  
 wood: if it has room to *go*, it will *go*,  
 and cleave the wood; but if it has not, it  
 will fly out and strike the woodman him-  
 self who is driving it, between the eyes.

tonians had perceived this, they did not think it honourable to sit or eat after their king, Congal Claen, had met such an indignity. After this, a servant of trust of Congal's people, Gair Gann Mac Stuagain<sup>v</sup> by name, rose and said: "It is not an omen of good luck to thee this night, O Congal, that these great insults have been offered thee in the house of the king; namely, that Maelodhar Macha, king of Oirghiall, should be seated in the place due to thee, and that a goose egg is placed on a silver dish before every king in the house except thee alone, before whom a hen egg is placed on a wooden dish." But Congal did not consider that any thing which he received in the house of his own good foster-father could be an indignity to him, until the same servant rose again and repeated the same suggestion to him, *ut dixit*:

"That meal thou hast taken to-night  
 Is without pride, without honour;  
 A hen egg from the king who loves thee not,  
 And a goose egg to Maelodhar.  
 I never had known  
 The noble position of the king of Oirghiall,  
 Until I beheld Maelodhar,  
 Being honoured at the banqueting house.  
 Should one king possess, without dispute,  
 The race of Conall and Eoghan,  
 And the Oirghialla<sup>w</sup> with deeds of spears,  
 He would not occupy thy place.

This

In the case under consideration St. Erc's curse was,—as the writer of the story wishes us to believe,—deserved, and, therefore, it operated as the saint had intended.

<sup>v</sup> *Gair Gann Mac Stuagain*.—The name of this servant or minister of Congal is

not recorded in the Irish Annals, nor mentioned in any of the genealogical tables relating to the Clanna Rudhraighe, so that we cannot determine whether he is a real or fictitious character.

<sup>w</sup> *Oirghialla*.—The territories of the

In éuib rin go d-teilgite gail,  
 tucad duit a tigh Domhnall,  
 ar Thar Thann, nar ub plan duit,  
 má dá toimh tu in d'ioch-cuid. In. c.

Ro ling d'apact ocup mipe menman a Congal ppi h-aitepc in óclag rin, ocup po ling in páip demnacda .i. Tsepíone, a cum-gaipe a éipide, do éimíniugad céca d'ioch-comairli dó. Ro epiz d'inn ma p'earam, ocup po gab a gaircead p'ar, ocup po epiz a b'iué miled ocup a én gale po poluman uai-a, ocup in é'arac a'éne por é'arac na por neim-é'arac in tan rin, amail po pa dual dó ó n-a p'ean-aéar .i. o Conall Cepnac, mac Amairgin. Ro ling iapum i p'adnairi in miz, ocup do pala éuib Car Ciabach, peé'arpe in miz, Ocur in p'itep Car Ciabac cumad he Congal no beie ann, ocup po p'ad p'ip p'uide a n-irad oile, ocup po gebad biad ocup diz amail p'aracatp cach. Oe cuala umoppa Congal an aitepc rin, do pad beim do Chap-Chiabad, co n-depna dí leie de i p'adnairi é'ach. Ocur ba h-uamian la céc n-oen ip in tigh, ocup lap in miz p'epm Congal ann rin, o po airigret p'epz p'ar. Ocur apberp Congal, nar bat namnac, a miz, ar éio at mopa na h-uile do p'onap p'pum, in h-uamun duit m'ip co leic; ocup atberp'a a nopa p'ad cach

Kinel Connell and Kinel Owen had been wrested from the ancient Ultonians, or Clanna Rudhraighe, in the fifth century. His servant here tells Congal, nominal king of Ulster, that if he had full possession of all the province of his ancestors, king Domhnall would take care to have him seated in his legitimate place at the banquet. Congal's territory did not extend beyond the limits of the present counties of Down and Antrim. The Oir-

ghialla, or descendants of the three Collas, who destroyed the Ultonian Palace of Emania in the year 332, had possession of the district comprising the present counties of Louth, Armagh, Monaghan, and Fermanagh; and the races of Conall and Eoghan, the sons of the monarch Niall, had possession of the remaining part of the province, that is, the counties of Tyrone, Derry, and Donegal.

\* *Tesiphone*.—From this it would ap-

This meal may foreigners reject  
 Given thee in the house of Domhnall,  
 Saith Gair Gann, may it not be safe to thee,  
 If thou partake of the evil meal."

Fury and madness of mind were excited in Congal by the exhortation of this youth, and the demon fury, Tesiphone<sup>x</sup>, entered the cavity of his heart to suggest every evil counsel to him. He then stood up, assumed his bravery, his heroic fury rose, and his bird of valour<sup>y</sup> fluttered over him, and he distinguished not friend from foe at that time, as was natural for him as a descendant of his ancestor Conall Cearnach<sup>z</sup>, the son of Amergin. He afterwards rushed into the presence of the king, but Cas Ciabhach<sup>a</sup>, the king's Rechtaire, came up to him, not knowing it was Congal who was there, and told him to sit in another place, and that he would get food and drink as well as the rest. But when Congal heard this, he dealt Cas Ciabhach a blow, and divided him in two parts in the presence of all. Then every one in the house, even the king himself, was in dread of Congal, when they perceived anger upon him. But Congal said, "Be not afraid, O king, for although the injuries thou hast done me are great, thou needest not dread me now; and I will now state before all the injuries thou hast done to me. The king who preceded thee  
 over

pear that the writer of this story had some acquaintance with the classical writers.

<sup>y</sup> *Bird of valour*.—To what does this allude?

<sup>z</sup> *Conall Cearnach*.—He was one of the heroes of the Red Branch, and is the ancestor of O'More, O'Lawler, and the seven tribes of Leix, in the Queen's County, and many other families in various parts of Ireland. Congal's descent from him is given

in note C, at the end of the volume.

<sup>a</sup> *Cas Ciabhach* signifies *of the curled hair*. No mention is made of him in the Irish Annals or pedigrees, and it is probable that he is a fictitious character. *Rechtaire* generally signifies, in the ancient Irish language, a lawgiver, a steward or chief manager of the affairs of a prince or king, but in the modern Irish it is used to denote a rich farmer.

cach na h-ulcu do ponair pum. Ip é ba níg for Eriinn nemut-ra Suibne Menn, mac Fiachna, mic Fearabaid, mic Muirpeid, mic Eogain, mic Neill Nai-giallaig. Ní b' maraí túra do'n níg riu iarrum, ocuip do deáadair do denum ériu p' h-Ulltu, ocuip do iadaid m'p' for altram duit om' ádair ocuip om' énel ar éna; ocuip do iadaid m'p' dom' énel p'p' in dom' aileamam agut-ra, ocuip o do iadairiu do éad' p' éuip in m'p' n-Ulltaig dia t'p' p'p', ocuip p' éuip ben do' énel p'p' in dom' altram-ra i lub-gort in lip i iadaidair baidéim. Do pala láa n-and m'p' am oenair i' in lub-gort cen nead agum éiméid, ocuip p' eiridair beachu beca in lub-gort la tear na g'pene, co tapd beachu d'ib a neim for mo leá-m'p'-ra, g'p'ra claid mo p'p'. Congal Claid mo ainm ar p'p'. Rom ailead lat-pu iarr p'p' g'p'ra h-indairba túra o níg Erienn, o Suibne Menn, mac Fiachna, mic Fearabaid, ocuip do deáadair co níg n-Alban, ocuip m'p' lat for in indairba p'p'; ocuip p' p'p'air g'p'adugad m'p' aic, ocuip do p'p'adair eodad .i. túra ocuip níg Alban, ocuip p' éuipair duit náid t'p'ad a t'adaid éen ber m'p' in Eriinn. Do deáadair iarrum do cum n-Erienn ocuip do deáairba lat (uair baidair for indairba malle p'p'). Ro gabrum p'p' a T'p'ad Rudraige, ocuip p' g'p'p'um comairli p'p' h-áad m-bic ann.

Ocuip

<sup>b</sup> *Suibhne*.—Suibhne, surnamed Menn, was monarch of Ireland from the year 615 to 628, when he was slain at Traigh Brena by Congal Claid, as stated in this story.

<sup>c</sup> *Nine Hostages*.—This pedigree of Suibhne agrees with that given by Keating, and all authentic genealogical books.

<sup>d</sup> *Garden of the fort*.—The Irish kings and chieftains lived at this period in the great earthen raths or *lisses*, the ruins of which are still so numerous in Ireland.

Ledwich asserts that these forts were built by the Ostmen or Danes, but the remains of them still to be seen at Tara, Taillteann, Emania, Aileach, Rath-Croghan, Aillinn, Dinn-Righ, Knockgraffon, and other well known palaces of the ancient Irish kings, are sufficient to prove that they had been built by the ancient Irish long before the Danes made any descent upon this island.

<sup>e</sup> *Bees of the garden*.—Solinus says that there were no bees in Ireland; and it is

over Erin was Suibhne Menn<sup>b</sup>, son of Fiachna, son of Feradhach, son of Muiredhach, son of Eoghan, son of Niall of the Nine Hostages<sup>c</sup>; thou wert not obedient to that king, and thou didst go to make a treaty with the Ultonians, and I was given in fosterage to thee by my father and my own tribe; a woman of my own tribe was sent with me to nurse me with thee, but when she reached thy house thou didst send the Ultonian woman back to her own country, and thou didst place a woman of thine own tribe to nurse me in the garden of the fort<sup>d</sup> in which thou dwelledst. It happened on a certain day that I was left alone in the garden without any one to take care of me, and the little bees of the garden<sup>e</sup> rose up with the heat of the sun, and one of them put its venom in one of my eyes, so that my eye became awry, from which I have been named Congal Claen<sup>f</sup>. I was nursed by thee until thou wast expelled by the king of Erin, Suibhne Menn, son of Fiacha, son of Feradhach, and then thou didst repair to the king of Alba, taking me along with thee in that exile; and thou didst receive great honour from him, and you formed a treaty, thou and the king of Alba, and he protested to thee that he would not oppose thee as long as the sea should surround Erin. Thou didst afterwards return to Erin, and I returned along with thee, for I was in exile along with thee. We put into port at Traigh Rudhraighe<sup>g</sup>, and here we held a short consultation.

mentioned in the Life of St. Modomnoc of Lann Beachaire, now Killbarrick, in Fingal, near the city of Dublin, published by Colgan, in his Acta, SS. 13. Febr., that bees were first introduced into Ireland from Menevia by that saint; but Lanigan has proved that there were bees in Ireland long before the period of St. Modomnoc.—See his Eccles. Hist. vol. ii. pp. 320, 321.

<sup>f</sup> *Claen*.—*claoen* or *clæen*, i. e. *crooked* or *wry*, and also partial, prejudiced. The word is still used, but usually in the latter sense.—See Note <sup>k</sup>, p. 37.

<sup>g</sup> *Traigh Rudhraighe*.—Traigh Rudhraighe was the ancient name of the strand at the mouth of the River Erne, near Ballyshannon, in the county of Donegal.—See *Leabhar Gabhala* of the O'Clerys.

Ocup ip e po paoidiu, cipead neac fo gebeta do eapcelad for nuz  
 Epenn, cipe tan bud nuz tupa for Epinn comad eicean a duetaig  
 do léguo do'n tí no magad ann. Do deacupa din ann, a nuz, ap mo  
 duetaig do eabairt dam co h-implan in tan bud nuz for Epinn  
 tupa; ocup ni po aipiuip co h-Ailec Néit, ap ip ann bui dom-  
 náil in nuz in tan rin. Tic in nuz popp in faicéti, ocup dal mop ime  
 do peparib Epenn, ocup pe oc imbirp fiócellle itip na plogu. Ocup  
 tiaspu ip in dal cen ceadugad do neac, triap na ploguib, co tap-  
 our popgum do'n gai, Deapir Congail, bui im laim a n-uét in nuz,  
 gura ppeagair in coipéti cloiche bui ppia dpuim alla triap, ocup go  
 poibe epú a cpide for puno in gai, co m-ba mapib de. In tan iapum  
 po bui an nuz oc blaipéct báip do pad upcup do'n fip fiócellli bui  
 na laim dam-ra, gura hup in fuil claeim bui am éimh-ra. An  
 claeim peme, am caech iapum. Ro teicpet din ploig ocup muinn-  
 tip in nuz, ap ba dóig leo tupa ocup fip Alpan do beit imum-ra, o  
 po mapbur in nuz, Suibne Mendo.

Do deacupa for do éenn-ra iapum, ocup po gabair nuzi n-Epenn  
 iap

<sup>h</sup> *Ailech Neid*,—now Elagh, near Derry, in the county of Donegal. The ruins of the palace of Grianan Ailigh are still to be seen on a hill over Lough Swilly.—See Ordnance Survey of the Parish of Templemore, County Londonderry.

<sup>i</sup> *Chess*.—Fiócell certainly means chess, which was a favourite game among the ancient Irish. Fiócell is translated *tabula lusoria* by O'Flaherty, in his *Ogygia*, p. 311; and it is described in Cormac's Glossary as a quadrangular board with straight spots of *black* and *white*. The following extract from an ancient Irish story, preserved in *Leabhar na h-Uídlire*,

a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith of Dublin, will give one an idea of what the Irish writers meant by fiócell or *fió-cell*.

“ ‘What is thy name?’ said Eochaidh. ‘It is not illustrious,’ replied the other, ‘Midir of Brigh Leth.’ ‘Why hast thou come hither?’ said Eochaidh. ‘To play *Fíthchell* with thee,’ replied he. ‘Art thou good at *Fíthchell*?’ said Eochaidh. ‘Let us have the proof of it,’ replied Midir. ‘The queen,’ said Eochaidh, ‘is asleep, and the house in which the *Fíthchell* is belongs to her.’ ‘There is here,’

sultation. And what thou didst say was, that whoever thou shouldst get to betray the king of Erin, thou wouldst be bound to restore his territory to him whenever thou shouldst become king over Erin. I went on the enterprise, O king, for a promise that my patrimony should be wholly restored to me, whenever thou shouldst become monarch of Erin; and I delayed not until I reached Ailech Neid<sup>n</sup>, where the king held his residence at that time. The king came out upon the green, surrounded by a great concourse of the men of Erin, and he was playing chess<sup>i</sup> amidst the hosts. And I came into the assembly, *passing* without the permission of any one through the crowds, and made a thrust of my spear, Gearr Congail<sup>p</sup>, which I held in my hand, at the breast of the king, and the stone which was at his back responded to the thrust, and his heart's blood was on the head of the javelin, so that he fell dead. But as the king was tasting of death he flung a chess-man which was in his hand at me, so that he broke the crooked eye in my head. I was squint-eyed before, I have been blind-eyed since<sup>k</sup>. The hosts and people of the king then fled, thinking that thou and the men of Alba were with me, as I had killed Suibhne Menn, the king.

“I then returned to thee, and thou didst, after this, assume the  
sovereignty

said Midir, ‘a no worse *Fíthchell*.’ This was true indeed: it was a board of silver and pure gold, and every compartment on the board studded with precious stones; and a man-bag of woven brass wire. Midir then arranges the *Fíthchell*. ‘Play,’ said Midir; ‘I will not, but for a wager,’ said Eochaidh. ‘What wager shall we stake?’ said Midir. ‘I care not what,’ said Eochaidh. ‘I shall have for thee,’ said Midir, ‘fifty dark-green steeds if thou win the game.’”

<sup>i</sup> *Gearr Congail*,—i. e. the short spear of Congal. Many weapons, utensils, &c., which belonged to distinguished personages were called after them: the crozier of St. Barry of Slieve Bawn, in the county of Roscommon, still preserved, is called Gearr-Barry.

<sup>k</sup> *Blind-eyed since*.—This accounts for the double surname given to Congal in the Annals of the Four Masters, in which he is called Congal *Cuech* [blind], or Congal *Claon* [squinting].

iar pín. Marb dín m' a'tair-pí iar pín .i. Scannal Scia't-le'tam, ocur  
tia'gra éugut-ra dom' p'gadh, amail po gellair f'p'm. Ní po cóm-  
aillir a ní pín a't ma'd bec, d'á'g po benair dím Cenel Conaill  
ocur Eogain, ocur noi d-tpioca ced Oirghiall .i. fearaid Maelun-  
oir Ma'ca, píl for do gualaind-pín, ocur do p'adair h-é a n-mad p'g  
iomum-ra a no'ct at t'g p'pín, a p'g, ol p'e. Ocur do p'adad u'g  
geoid for meir aip'goidí ma p'adnairí, ocur u'g c'pce for méir  
cp'adad dam-ra. Ocur do biupra cat' duit-pín m'd, ocur do p'p'air  
Epenn, marí a'tát mu't a no'ct, ap Congal. Ocur po m'it'g uaidib  
ama'd iapum, ocur po lenpat Ulad h-e.

Arberp Domnall p'pí naeim Epenn b'adair ír m t'g: learanad  
Congal, ol p'e, ocur t'icead lib, co tar'adair a p'pí p'ein d'ó. Tia-  
gait na naeim ma d'ad ocur po gell'pat a eap'cane mine t'icead  
leo, ocur a cluic ocur a m-ba'cla do bein p'pí. Do biupra f'am  
g'ap'ced, ap Congal, na'd p'ia cleip'c uaid ma bethad t'ead m p'g,  
na n-ep'can'tea m'pí na Ull'ta'd eli for bi't lib. Ro gab dín omun  
na naeim, co n-dea'dad Congal i c'eim uaidib, ocur po ep'can'pet h-e  
ap a h-a'tle. Ocur po ep'can'pet dín m tí Suibne, mac Colman  
Chuar, mic Cob'tag, p'g Dal n-Ap'ad'e, ap ír e p'nc uaidib go  
h-am'd'eonad m t-inap íl'da'tad do pad Domnall i lann [p'anc'up]

Ronan

<sup>1</sup> *Died soon after.*—Scannall of the Broad Shield, king of Ulidia, is mentioned in the authentic annals as the father of Congal, but the year of his death is not mentioned.

<sup>m</sup> *Oirghiall*—The princes of the Clanna Rudhraighe race had not been kings of all Ulster since the year 332 or 333, when they were conquered by the three Collas, as already noticed. It is probable, however, that when Congal undertook to kill

Suibhne Menn, at the instigation of king Domhnall, he got a promise of being made prince of all Ulster, a title which his ancestors had enjoyed for many centuries. See his pedigree, and the number of his ancestors who had been kings of Ulster, in Note C, at the end of the volume.

<sup>n</sup> See note <sup>t</sup>, p. 29.

<sup>o</sup> *Bells and croziers.*—The ancient Irish saints were accustomed to curse the offending chieftains while sounding their bells

sovereignty of Erin. My father, Scannall of the Broad Shield, died soon after<sup>1</sup>, and I came to thee to be made king [of Ulster], as thou hadst promised me. Thou didst not perform thy promise except to a small extent, for thou didst deprive me of Cinel Conaill and Cinel Eoghain, and also of the nine cantreds of Oirghiall<sup>m</sup>, the land of Maelodhar Macha<sup>n</sup>, who now sits at thy shoulder, and whom thou hast seated in the place of a king, in preference to me, this night, in thine own house, O king," said he. "And a goose egg was placed before him on a silver dish, while a hen egg was placed on a wooden dish before me. And I will give battle to thee and the men of Erin in consequence, as thou hast them assembled around thee to-night," said Congal. And he then went out of the house, and the Ultonians followed him.

Domhnall said to the saints of Erin who were in the house, "Follow Congal," said he, "and bring him back, that his own award may be given him by me." The saints went after him and threatened to curse him with their bells and croziers<sup>o</sup>, unless he would return with them. "I swear by my valour," said Congal, "that not one cleric<sup>p</sup> of you shall reach the king's house alive, if I, or any Ultonian, be cursed by you." Terror then seized the saints, whereupon Congal went far away from them, and they cursed him afterwards. And they also cursed Suibhne<sup>q</sup>, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe<sup>r</sup>, for it was he that had carried away from them by force the many-coloured tunic which [king] Domhnall had given into the hand of

with the tops of their croziers.

<sup>p</sup> *Cleric*.—The word *cléipeč*, a cleric or clerk, which is derived from the Latin word *clericus*, is used throughout this story to denote a priest.

<sup>q</sup> *Suibhne*, the son of Colman Cuar,

king of Dal Araidhe, is not mentioned in the Irish Annals, though he seems to be a historical character.

<sup>r</sup> *Dal Araidhe*, a celebrated territory in Ulster, comprising the entire of the present county of Down and that part of

Ronain Finn, mic Beraigh, dia tabairt do Congal; ocur ó nó  
péimigh Congal in t-inarí rin, do beirt Suibne á laim in cleirigh dia  
aindeoin inarí in nigh. Comid do'n epcaine rin do ionraic for Congal  
po raibed runn:

Congal Claen

in gáirí tucrumar nír fáem,  
ceitirí arí ríait, ní bregh,  
imride céo leirí ceo náem.

In mac pod,

forí a tucíam in gáirí clog  
noctarí dultá dó 'r in cat,  
cío ríeme do beirí raic bog.

Morí in nó,

gémacó uairí, gemacó lia,  
in ferí, gá m-bí teictá nigh,  
ir leirí co ríirí ciongnar Dia.

Morí in col,

comann ferí nigh Dairíe drol,  
feríam do tabairt 'n á laim,  
ir é in cnam á m-bel ná con.

Arbeirt Domnall iar rin ferí fíledu Epenn toidect i n-diaid  
Congal dia parpu. Tiahtar tra ná fílid ina diaid: at eí  
Congal ná fílidu éuicí, ocur árbeirt, po cailled éimeac Ulaó co  
bráit, ol re, uairí ní éarioram innmur do ná fíledab ir in tigh n-óil,  
ocur á táit ag toict anoirá diairí n-gnírad in arí n-diaid. Tíait ná  
fílid co h-arim á m-bui Congal, ocur feríad ríum fáiltí feríu,  
ocur

Antrim lying south of the mountain Sliabh  
Mis, now Slemmish.

abbot of Druim Ineasclainn, in the territory  
of Conaille Muirtheimhne, now Anglicised

<sup>s</sup> *St. Ronan Finn*, the son of Berach, was Drumiskin, in the county of Louth, not

of St. Ronan Finn<sup>s</sup>, the son of Berach, to be presented to Congal; but as Congal had refused to accept of the king's tunic, Suibhne took it from the cleric's hand in despite of him. It was on this curse, which they pronounced on Congal, that the following lines were composed:

Congal Claen

Heeded not the curse we gave,  
Four and twenty saints *we were*—no falsehood,  
Each saint having the intercessory influence of a hundred.

The daring son,

Against whom we raised the voice of bells,  
Should not to the battle go,  
Though soft prosperity were before him.

Great the happiness,

*That*, whether few or many *be* his hosts,  
The man who has the regal right  
Him truly God will aid.

Great the profaneness,

To contend with the king of noble Dairè;  
To give land into his [Congal's] hand  
Is to give a bone into the dog's mouth.

After this Domhnall desired the poets of Erin to go after Congal to stop him. The poets set out after Congal: Congal perceived the poets coming towards him, and exclaimed, "The munificent character of Ulster is tarnished for ever, for we gave the poets no presents at the banqueting house<sup>t</sup>, and they are following us to upbraid us." The poets came on to where Congal was, and he bade them welcome, and gave

Drumshallon, as Lanigan thinks. He died in the year 664.—See Colgan, *Acta SS.* p. 141, and Lanigan, vol. iii. p. 52.

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<sup>t</sup> *Banqueting house*.—A king always considered it his duty to give presents to poets at public banquets and assemblies.

ocur do berp maíne moia doib, ocur moirip a pcela dó. Atberp  
 pum na gebat coma for bié ó' n níg aét cat i n-digail a dimiada  
 ocur a eapionora; ocur po einig dol leo. Pagbur na filid ar a  
 h-actle, ocur tiomnair celeabrad doib, ocur teid poime ip in cuiged  
 go paimig go teac Ceallais, mic Fiacna Finn .i. bratair atar  
 Congail, ocur inuig a pcela do o'cur co deirpad. Ba peanoir cian-  
 aoir da an tí Cellac; ocur m clumead aét mað bec, ocur m cem-  
 miged for a coraib, ocur tolz cmeduma m a leapaib, ocur peirpium  
 mnti do gper. Ba laec amra h-e i tupaé a airi. Cein bui Congal  
 oc mnti pcel do, po noét pum a cloidem po bui lair pa coim cen  
 pír do neoc gor ériénuig Congal a comrad, ocur arberp, do biuppa  
 bpiéti, dia n-gabta coma for bieth o'n níg aét cath, náé péopaóir  
 Ulaio h' eadpam forp-ia, co clandaind m cloidem ia tpiet éinde  
 pectair; uair m berp o' Ulltaib coma do gabail ppi poind cata no  
 co n-diglaie a n-anpola. Ocur a tát peét macu maíti ocum-ia  
 ocur pagait lat ip in cat, ocur dia caempaind-ji péim dula ann, no  
 pagaind, ocur m moirped for Ulltaib cén no beind-pi m beataio.  
 Ocur atberp ann :

A mic, na geb-pi cen cat,  
 cid ríó iarpur níg Tempac;  
 mað pomut paib, perr do gnm,  
 mað forp, do paet do comlin.

Na geib peodu na maíre,  
 aét mað eindu deg-daine,  
 co na tuca níg ele,  
 tári ar clanduib Rudhraige.

Luza

<sup>u</sup> *Cellach, the son of Fiachna*.—See Note C, at the end of the volume, where the pedigree of Congal is given.

<sup>v</sup> *Tolg*.—Tolz is explained *leabaid*, a

*bed*, by P. Connell, in his MS. Dictionary.

<sup>w</sup> *The race of Rudhraighe*, the ancient Ultonians, of whom a long line of kings had dwelt at Emania, were at this period

gave them great presents, and they told him their embassy. He replied, that he would receive no condition from the king but a battle, in which to take revenge for the indignity and dishonour offered him; and he refused to return with them. He then left the poets, and bade them farewell, and proceeded on his way through the province until he arrived at the house of Cellach, the son of Fiachna<sup>u</sup>, his own father's brother, to whom he related the news from beginning to end. Cellach was an extremely aged senior; he heard but a little; he did not walk on his feet, but had a brazen tolg<sup>v</sup> as his bed, in which he always remained; but he had been a renowned hero in the early part of his life. While Congal was telling him the news, he exposed his sword, which he held concealed under his garment unknown to all until Congal had finished his discourse, and said, "I pledge thee my word, that shouldest thou receive any considerations from the king but a battle, all the Ultonians could not save thee from me, because I would thrust this sword through thy heart; for it is not the custom of the Ultonians to accept of considerations in place of battle until they take revenge for insults. I have seven good sons, and they shall go with thee into the battle, and if I were able myself I would go also, and the Ultonians should not be defeated while I had life. And he said on the occasion:

"My son, be not content without a battle,  
 Though Tara's king should sue for peace;  
 If thou conquer, the better thy deed,  
 If thou be defeated, thou shalt slay an equal number.  
 Accept not of jewels or goods,  
 Except the heads of good men,  
 So that no other king may offer  
 Insult to the race of Rudhraighe<sup>w</sup>.

Less

scattered over various parts of Ireland, as part of them who remained in their original province, were shut up within the

Luga fáth Scannail na ríad,  
 da tuc caí i' Cuan Chiac,  
 daí éirí ceand Cuaim ar clud,  
 tre no ráo gur éirí Scannul.  
 Fí' a n-deaóaiḡ mo reét mac,  
 o naí fédaim-rí dul lat,  
 da m-bedir timol buo mo,  
 do maḡdair at roépaídeo.  
 Ceé caí moir tuc h' aítair maí,  
 reácnón Erienn, tair i' tair,  
 moir do bío for a deir,  
 míc mo deirbraéar díli!  
 In caí moir tuc h' aítair éar,  
 d'á tuc ár for Frangcaéab,  
 re nḡ ra-ḡlan na Frangc,  
 tuiḡ naí ar maḡbraí mac, a míc.

A míc.

Arbert umoppo in renoiri ppi, eirḡ in Alban, ol re, do íaḡid  
 do íen-aítar, .i. Eochaidh Buidhe, mac Aedain, míc ḡabrain, i' e i'  
 nḡ for Alban; ar i' mḡen dó do maítair, ocu' mḡen nḡ bḡetan,  
 .i. Eochaidh Aingce'p, ben nḡ Alban, do íen-maítair, .i. maítair do  
 maítar; ocu' tabair lat píu Alban ocu' bḡetan ar in n-ḡael íin  
 do cum n-Erienn do éabairt caí do'n nḡ.

ba

present counties of Down and Antrim. Lough Neagh and the Lower Bann separated them from the Kinel-Owen, and the celebrated trench called the Danes' Cast, formed the boundary between them and the Oirghialla.

\* *King of France*.—There is no authority for this to be found in the authentic Irish Annals, and it must therefore be re-

garded as poetic fiction.

† *Eochaidh Buidhe*, king of Scotland.—This king is mentioned by Adamnan in the ninth chapter of the first book of his *Life of Columba*, where he calls him “Echodius Buidhe.” His death is set down in the *Annals of Ulster*, at the year 628. “*Mors Echdach Buidhe Regis Pictorum, filii Aedain. Sic in Libro Cuanac inveni.*”

Less cause had Scannal of the Shields,  
 When he and Cuan of Cliach fought a battle,  
 When he fixed Cuan's head upon a wall,  
 Because he had said that Scaunall had withered.  
 Send for my seven sons,  
 As I myself cannot go with thee;  
 Were they a greater number  
 They should join thy army.  
 In every great battle which thy father ever fought  
 Throughout Erin, east and west,  
 I was at his right hand,  
 O son of my loyal brother!  
 And in that great battle thy father fought in the east,  
 (In which he slaughtered the Franks,)  
 Against the very splendid king of France<sup>x</sup>;  
 Understand that this was no boyish play, my son!  
 My son," &c.

The old man also said, "Go to Alba," said he, "to thy grandfather Eochaidh Buidhe<sup>y</sup>, the son of Aedhlan, son of Gabhran, who is king of Alba; thy mother is his daughter, and thy grandmother, that is, thy mother's mother, the wife of the king of Alba, is the daughter of the king of Britain, that is, of Eochaidh Aingces<sup>z</sup>; and through this relationship bring with thee the men of Alba and Britain to Erin, to give battle to the king."

Congal

If this date be correct, which it most likely is, this is another anachronism by the writer of the story.

<sup>z</sup> *Eochaidh Aingces*, king of Britain.—No such king is to be found in the histories of Britain; and he must therefore be regarded as a fictitious personage. The

writer of the story, not knowing who was king of Britain, i. e. of Wales, at this period, was under the necessity of coining a name to answer his purpose; unless we suppose our extant sources of Welsh history to be defective.

ba buidec iapuin in ti Congal do'n comairle rin; ocup téit i n-Alpam ced laec a lín, ocup ni po airip for muir na tip co piacét co Dún monaid, at a m-bui nig Alban, .i. Eochaid buide, ocup maicí Alban in oen dail me and. Do pala oin do Congal allamuis do'n dail, éicep ocup pilid in nig .i. Dubdaiad Drai a anm-piúe; ba pipig ocup ba drai ampa in ti Dubdaiad; ocup po fepi failti ppi Congal, ocup po iarpacét pcela dó, ocup po innip Congal a pcela. Comto ann arbert Dubdaiad, ocup ppegrar Congal he:

Ip mo cen in loingup leip,  
do comairc a h-etercéin;  
can bap cenel, clu cen ail,  
ca tip ap a tancabair?  
Tancamair a h-Épinn an,  
á oclais uallais, inmaip,  
ip do tancamur ille  
d' acallam Eachach buide

Ma

<sup>a</sup> *Dan Monaidh*.—A place in Scotland, where the kings of the Dalriadic or Ibero-Scotic race resided. It is now called Dunstaffnage, and is situated in Lorne.—See Gough's Camden, vol. iv. p. 129.

<sup>b</sup> *Druid*.—In the times of Paganism in Ireland every poet was supposed to possess the gift of prophecy, or rather to possess a spirit capable of being rendered prophetic by a certain process. Whenever he was desired to deliver a prophecy regarding future events, or to ascertain the truth of past events, he threw himself into a rhapsody called *Imbas for Osna*, or *Teinm Loeghdla*, during which the true images of these events were believed to have been portrayed before his mind. The following de-

scription of the *Imbas for Osna*, as given in Cormac's Glossary, will show that it was a humbug not unlike the Magnetic sleep of modern dreamers. "*Imbas for Osna*.—The poet discovers through it whatever he likes or desires to reveal. This is the way it is done: the poet chews a piece of the flesh of a red pig, or of a dog or cat, and he brings it afterwards on a flag behind the door, and chants an incantation upon it, and offers it to idol gods; and his idol gods are brought to him, but he finds them not on the morrow. And he pronounces incantations on his two palms; and his idol gods are also brought to him, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and thus

Congal was thankful; he set out for Alba with one hundred heroes, and made no delay upon sea or land, till he arrived at Dun Monaidh<sup>a</sup>, where Eochaidh Buidhe, king of Alba, was with the nobles of Alba assembled around him. Congal met, outside the assembly, the king's sage and poet, Dubhdiadh, the Druid, by name, who was a seer and distinguished Druid<sup>b</sup>; he bade Congal welcome, and asked news of him, and Congal related all the news to him. And Dubhdiadh said, and Congal replied:

*Dubhdiadh.*—"My affection is the bright fleet  
Which I have espied at a great distance;  
Declare your race of stainless fame,  
And what the country whence ye came."

*Congal.*—"We have come from noble Erin,  
O proud and noble youth,  
And we have come hither  
To address Eochaidh Buidhe."

*Dubhdiadh.*

falls asleep; and he is watched in order that no one may disturb or interrupt him, until every thing about which he is engaged is revealed to him, which may be a minute, or two, or three, or as long as the ceremony requires: *et ideo Imbas dici-tur*, i. e. *di bois ime*, i. e. his two palms upon him, i. e. one palm over and the other across on his cheeks. St. Patrick abolished this, and the *Teinm Loeghdha*, and he declared that whoever should practise them would enjoy neither heaven nor earth, because it was renouncing baptism. *Diche-dul do chenduibh* is what he left as a substitute for it in the *Coras Cerdá* [the Law of Poetry], and this is a proper substitute,

for the latter requires no offering to demons."

These practices, about which so little has been said by Irish antiquaries, must look extraordinary to the philosophic inhabitants of the British Isles in the nineteenth century. But it is highly probable that some of the more visionary Germans will think them quite consonant with the nature of the human soul; for in the year 1835, a book was published at Leipsic, by A. Steinbeck, entitled "Every Poet a Prophet; a Treatise on the *Essential* Connection between the Poetic Spirit and the Property of Magnetic Lucid Vision."

Ma reab̃ tancabair ille,  
 d' acallann Eachach b̃uibe,  
 ar̃ tairdec̃t d̃ib uar̃ cec̃ ler,  
 a d̃erum̃ r̃ib ir̃ mõ c̃en. Ir̃ m̃ó c̃.

Do taed Congal ir̃ in d̃ál a r̃abe ñg Alban iar̃ r̃in, ocup  
 r̃erab̃ in ñg ocup r̃iru Alban r̃ailt̃i r̃ur̃, ocup r̃o inũr a r̃cela  
 doib o t̃hur co d̃éig. Ar̃ber̃t ñg Alban r̃ru Congal, in d̃ann cuim-  
 geac̃-ra r̃or̃ d̃ul let in ad̃aig ñg Erienñ i ceanñ cãta, ar̃ in tan r̃o  
 h-iñdar̃b̃ta eir̃um̃ a h-Er̃um̃ r̃uair̃ anoir̃ agum̃-ra ocup do r̃oñrum̃  
 córu ann r̃in, ocup r̃o t̃ar̃r̃ũgair̃ũra do, ocup do r̃ad̃ur̃ b̃reir̃t̃h̃i  
 r̃ur̃ na r̃aganñ i ceanñ cãta ma aganñ co b̃rãt̃. Ar̃ ãi r̃in t̃ra,  
 in ba l̃íg̃ad̃i do r̃óc̃rãd̃i-r̃in ceñ inũr do d̃ul leat̃, ol r̃e, uar̃  
 at̃ad̃ cẽr̃ar̃i mac̃ ocum̃-ra .i. Aed̃ in eir̃ũd̃ uane, ocup Suibne, ocup  
 Congal Meanñ, ocup Domhnall b̃reac̃, a r̃iñr̃er̃i, .i. b̃rãt̃r̃e mãtar̃  
 d̃uit-r̃iu. Ir̃ acu-r̃in at̃at am̃rãg ocup añrãd̃ Alban, ocup r̃ag-  
 d̃ant lat-r̃u do cum̃ n-Erienñ do t̃abair̃t cãta do Domhnall. Ocup  
 eir̃g̃riu r̃ein dia n-agallanñ air̃m̃ a r̃ilẽd̃ ocup mãt̃i Alban imp̃u.  
 T̃eit iar̃um̃ Congal go mãig̃in a m-bat̃ur̃, ocup r̃er̃ant̃ r̃ailt̃i r̃ur̃;  
 ocup r̃o inũr doib ãt̃er̃e in ñg, ocup ba mãt̃ leo.

Ar̃ber̃t Aed̃ in eir̃ũd̃ uane r̃órar̃ na mac̃, mãd̃ ãl̃ d̃uit-r̃iu, a  
 Congal, beir̃ iñ t̃ig̃-r̃i anoch̃t r̃or̃ r̃lẽd̃, t̃iãg̃ra lat do cum̃  
 n-Erienñ, ocup in cẽr̃rãmad̃ r̃anñ d' Alban inũm̃, ocup inũab̃ añ  
 t̃h̃ig̃ b̃ia-r̃i a nõc̃t, ní t̃eir̃ lat do cum̃ in cãta. At̃ber̃t Congal  
 Meanñ, mac̃ Eachach b̃uibe, ní ra r̃ur̃ r̃oñ, a Aed̃, ol r̃e, ãc̃t ir̃  
 iñ t̃ig̃-r̃ea b̃iar̃ ñg Ulãd̃ anoch̃t, d̃áig̃ dia n-deac̃ar̃ra lair̃ t̃ic-  
 r̃áru l̃im̃, ári ir̃ ocum̃-ra at̃ai. Ba h-e r̃in, d̃im̃, r̃iá̃d̃ Suibne ocup  
 Domhnall

<sup>c</sup> *Domhnall Brec*.—This Domhnall Brec, by his cotemporary Adannan in the fifth chapter of the third book of his *Life of Columba*.—See *Trias Thaum*, p. 365, col. i.

*Dubhdiadh*.—"If ye have come hither  
 To confer with Eochaidh Buidhe,  
 After your arrival over the sea,  
 I say unto you *accept* my affection."

After this, Congal went into the assembly in which the king of Alba was; and the king and the men of Alba bade him welcome, and he told them his story from beginning to end. The king of Alba said to Congal, "It is not in my power to go with thee to fight a battle against the king of Erin, because when he was banished from Erin he received honour from me; and we made a covenant, and I promised him, and pledged my word, that I would never go to oppose him in battle. However, thy forces will not be the less numerous because I go not along with thee," said he, "for I have four sons, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec<sup>d</sup>, the eldest, thy maternal uncles; it is they who have the command of the soldiers and heroes<sup>d</sup> of Alba, and they shall go with thee to Erin to give battle to Domhnall. And go thyself to confer with them where they are *at present* surrounded by the men of Alba." Congal then went to where they were, and they bade him welcome; and he told them the king's suggestion, and they liked it.

Aedh of the Green Dress, the youngest of the sons, said, "If thou shouldest wish, O Congal, to stop this night at a banquet in my house, I will go with thee to Erin with the fourth part of the forces of Alba; and if thou wilt not stop at my house to-night, I will not go with thee to the battle." Congal Menn, the son of Eochaidh Buidhe, said, "This will not be the case, O Aedh, but the king of Ulster shall stop this night at my house, for if I go with him thou shalt accompany me, because thou art under my control." And the sayings of Suibhne

<sup>d</sup> *Heroes*.—Αἰπῶς is explained Ιαοῖ, *a* the Leabhar Breac, fol. 40, *b*; and *cham-hero*, by O'Clery; γέπαρ, *a champion*, in *pion, hero*, by Peter Connell.

Domnall b'pice. Arberc, din, Domnall b'pice, mað im òig-íea  
 beap níg Ulað anóct, dia n-decár laip ticepaitíri a triup lín-íea,  
 óri ip me bap rínníre, ocup í me do pað foipib dáb-íri. Ba b'pó-  
 nac éia an tí Congal d' m'péarían cloinde in níg me fein; ocup  
 teit peacónón na dála, ocup do mala Dubdaia Driai dó, ocup innírid  
 Congal aitére cloindí in níg dó. Arberc Dubdaia nári bat b'pó-  
 nach-íu ap áí rín a Chongal, ol íe, ári ip m'íri ícpar do dóbón:  
 Éiríg anóí'a dia íaigíð, ol íe, ocup abair ííu, eipe uaidib ío gebað  
 in caipe ílata íil a tíg in níg doíe biaðad a nóct, comad laip in tí  
 ío gebaí in caipe no íaíéa, ocup in tí na íuigbeað in caipe cen a  
 dímda do beíé íoíe-íu, acé ip íoíe in níg ba copu a aitéir do beíé  
 imon caipe. Do luíð Congal íup an m'áigín i m-baíarí clann an  
 ííí, ocup ío éan ííu íeb ac íubairc Dubdaia ííu. Ba maíé leo-  
 íum íín, ocup arbercaíar do íendair amail a dubairc ííum.

Arberc innírio Aed, mac Eacach dínde, ííu a m'íai íeíín  
 díl íoí íaípaí in éaípe íoíe in níg. Teit íaíum ocup innírid  
 cumad ma tíg no biað Congal co maíéib Ulað ocup Alban an  
 oíðé, íín, cumad éoíe in caípe aínííeac do éabairc ííu í-aííð a  
 biaía.

Cíd dia íil caípe aínííeac do íaía ííu? Nín .i. Caípe no  
 aíníeac a cuíð éoíe do íaíé en, ocup ní teígeað dam dímdach  
 uada, ocup cíð m'íe no cuííéa ann ní ba b'íuíéa de acé daíéín na  
 dáíme ía na maíð ocup ía na n-ííeac. Í íe innírio íamail in caípe  
 íín

\* *Bruighín hua Derga*, is often also called *Bruighín da Berga*. A copy of the historical tale called *Toghail Bruighne da Berga*, the Demolition of Bruighín da Berga, in which reference is made to a wonderful magical cauldron of this description, is preserved in two vellum MSS. in the Library of Trinity College, Dublin, (Class

II. 2. 16. and H. 3. 18.), and in *Leabhar na h-Uídhre*, a MS. of the twelfth century, now in the collection of Messrs. Hodges and Smith, Dublin. The destruction of Bruighín da Berga is thus recorded in the authentic Annals of Tighernach, twenty-five years before the birth of Christ:

“Ante Christum 25.—Conairé Mor, the

Suibhne and Donhnall Brec were similar. Donhnall Brec said, "If the king of Ulster remain in my house to-night, and if I go with him you three shall accompany me, for I am your senior, and it was I who gave you lands." Congal was sorry for the contention among the king's sons about himself; and he went through the assembly, and Dubhdiadh, the Druid, met him, to whom he mentioned the desire of the sons of the king. Dubhdiadh said, "Be not sorry for this, O Congal, for I will remedy thy sorrow: go now to them, and tell them, that thou wilt stop with that one of them who shall obtain the regal cauldron which is in the king's house, to prepare food for thee, and that the person who will not get the cauldron is not to be displeased with thee in consequence, but with the king." Congal went to where the sons of the king were, and told them what Dubhdiadh had desired him. They liked this, and said that they would do as he wished.

Then Aedh, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron of the king. She went and said, that "it was in her house that Congal and the chiefs of Ulster and Alba would stop, and that the Caire Ainsicen ought to be given to prepare food for them."

Why was it called Caire Ainsicen? It is not difficult *to tell*. It was the "caire," or cauldron, which was used to return his own proper share to each, and no party ever went away from it unsatisfied, for whatever quantity was put into it there was never boiled of it but what was sufficient for the company according to their grade and rank. It was a cauldron of this description that was at Bruighin hua Derga<sup>c</sup>, where  
Conaire

son of Edersgeol, was king of Ireland for 80 years. After the first plundering of Bruighin da Berga, the palace of Conaire Mor, the son of Edersgeol, Ireland was divided into five parts, between Concho-

bhar Mac Nessa, Coirpre Niafer, Tighefnach Tedbannach, Deghaidh, son of Sin, and Ailill, son of Madach and Meave of Cruachain, in Connaught." See also O'Flaherty's *Ogygia*, p. 131.

ryn bui a m-bruigín hua Derga, in po marbétá Conaire, mac Meiri Buachalla, ocup i m-bruigín blai Bruga, cat a m-bui ben Celcéar, mic Uitchir; ocup i m-bruigín Forgaill Monac, i taeb Lurca; ocup i m-bruigín mic Cecht, for Sleib Fuiri; ocup i m-bruigín mic Dathó, áit in po laad ár Connaét ocup Ulad imon muic n-uidriac; ocup i m-bruigín da Choga, in po marbétá Cormac Conlonguir, ocup ár Ulad me; ocup aḡ nḡ Alban ip in campuir rin.

Atberp in nḡ fpi mna a mic, cia maít píl for do céile-piu p'each fpiu Alban uile in tan do bepaínd-pi mo cáipe dó? Arberp pi, in po eitiḡ neac im in puán; moo a eimeac olap bié. Ut oíat mulier:

Ní puair Aed, in púige ba  
ní do céileo for duine,  
ip leitiu for a eimeach,  
ma in bié bleidec buide.

Seoid in talman taeb uaine,  
a puair duine ocup daenna,  
pe h-athaid na h-oen uaire,  
in bedir i lann Aeda.

A caitep pe h-aigeduib  
'ḡ á tpiur bpaítar, meo n-uailli,  
cuipéi rin ar faen-bepaib,  
aḡ Aed in eppio uaim.

N.

Atberp

<sup>f</sup> *Bruighin Blai Bruga*.—Copies of a tale in which reference is made to a similar cauldron at Bruighin Blai Bruga, are preserved in the MS. Library of Trinity College (H. 2. 18. and H. 3. 18.)

<sup>g</sup> *Lusca*, now Lusk, in the county of Dublin. The name signifies *a cave*.

<sup>h</sup> *Sliabh Fuirri*, is now corruptly called Sliabh Mhuiri, and is situated near Castle Kelly, in the parish of Killeroran, in the north-east of the county of Galway.

<sup>i</sup> *Bruighin Mic Dathó*.—A copy of a tale, in which the magical cauldron of Bruighin Mic Dathó is introduced, is preserved in

Conaire, the son of Meisi Buachalla, was slain; and at Bruighin Blai Bruga<sup>f</sup>, where the wife of Celtchair, the son of Uithir, was; and at Bruighin Forgaill Monach, alongside Lusca<sup>g</sup>; and at Bruighin Mic Cecht, on Sliabh Fuirri<sup>h</sup>; and at Bruighin Mic Dathó<sup>i</sup>, where the Connacians and Ultonians were slaughtered *contending* about the celebrated pig; and at Bruighin Da Choga<sup>j</sup>, where Cormac Conlonguis was slain and his Ultonians slaughtered around him; and such also the king of Alba had at this time.

The king said to the wife of his son, “In what is thy husband better than all the men of Alba that I should give my cauldron to him?” She replied, “He never refused any one any thing; his hospitality exceeds the world:” ut dixit mulier:

“Aedh has not received, will not receive

A thing he would refuse any man;

His bounty moreover is more extensive

Than the vast prolific world.

The jewels of the green-faced earth,

Which man or mortal has found,

For the space of one hour,

Would not remain in the hand of Aedh.

What is spent on guests

By his three brothers of great pride,

Would be placed on small spits

By Aedh of the Green Apparel.

Aedh has not,” &c.

The

the MS. Library of Trinity College (H. 3. 18.) This place is now unknown.

<sup>j</sup> *Bruighin da Choga*. — A copy of the story of the cauldron at this place is in the same MS. *Bruighin-da-Choga*, the situation of which none of our Topographers

have pointed out, lies near Ballyloughloe, in the county of Westmeath, six miles to the north-east of Athlone. A stone castle was here erected by the family of Dillon within the primitive Irish *Bruighin* or fort. The place is now called Breenmore.

Átberc in níg, ní éiberra in caipe dúit-ri coleic. Tíe ri do  
 raigíod a rí, ocup inmíod áitheir in níg do. Átberc Congal Mento,  
 mac Eachach buíod, ríu a íeitiú fepín dúl ríu íarpar in cóipe.  
 Teit íaríu ocup ríuod in caipe do biaéad níg Ulad. Átberc in  
 níg, cía maíť ríl ríort cheile ríu ó do beréa in coipe do tap in mac  
 dia ríe ríuod h-é gur trarar? Átberc rí nír ríl mac níg ír fepín  
 olóar Congal. Cinníod ríor cáe comlann, ocup ríe gmaí a aríu  
 díler don anóiler in tan berar a ríu amíul íat; Ue díxíc mulier:

Congal Mento,

nír ríaca mac níg buí fepín,  
 mar epíomáí cách ír in cleit,  
 ar ríacé a ríeít, caegad ceand.

In uar berar aríu Congal  
 a ríu amíul, fáe n-éidíg,  
 do mítei ríu díler dí,  
 do'n típ amíul ar eicín.

In uar ríller ben Congal  
 ar oglae n-alainí n-oll-blaí,  
 ní anann aga togaríu,  
 in fepín dan comann Congal!

Congal. m.

Ro éip an níg mon g-coipe an bean, ocup tíe ríde amach ocup  
 inmíod d'á céile a n-debarc in rí ríu. Átberc Donnall bpeac  
 ríu a mnaí díol d'íarpar in cóipe gur in níg. Tainic ríde co  
 h-aríu a m-bu in níg, ocup ríuod in coipe. Ro íarparé ríu dí cía  
 maíť ríl ríort céilí ríu ríac ná macu ele dia ríe cuindged in coipe?  
 Fíurgarc rí, ní tuille buíde ríu nách níg in tí Donnall bpeac;  
 gémaí

<sup>k</sup> *Unlawful property*.—i. e. he conquers law of the sword, which could not other-  
 territories, and makes that his own, by the wise have become his own.

The king said, "I will not give thee the cauldron as yet." She then returned to her husband, and told him what the king had said. Congal Menn, the son of Eochaidh Buidhe, told his wife to go and ask the cauldron. She went accordingly, and asked the cauldron to prepare food for the king of Ulster. The king said, "What goodness is in thy husband that he should obtain the cauldron in preference to the son for whom it was just now sought?" She replied, "There is no king's son better than Congal. He obtains the victory in every battle, and his arms, when they are brought into a foreign country, make lawful what was unlawful property<sup>k</sup>;" *ut dixit mulier*:

"Than Congal Menn

I have not seen a better king's son,

As all stoop in the battle

Under the shelter of his shield, even a hundred heads.

When the arms of Congal are brought

To a foreign country,—cause of jealousy,—

A lawful country is made of it,

Of the foreign country by force.

When the wife of Congal glances

At a beauteous youth of renown,

The man whose name is Congal

Cares not to accuse her<sup>l</sup>!

Than Congal," &c.

The king refused to give her the cauldron, and she came away and related all the king had told her. Domhnall Brec told his wife to go and ask the cauldron from the king, and she went to where the king was, and asked the cauldron. He asked her, "What good is in thy husband beyond the other sons for whom the cauldron was asked?" She replied, "Domhnall Brec has not earned thanks from

any

<sup>l</sup> By these words the wife of Congal wishes king Eochaidh to understand that his son Congal was not of a jealous disposition, —a very strange qualification of a chieftain.

gémad óp Sliab Monaid nor fogalped fú h-oen uair; in po gab  
airm mac níg ír deach oldar Donnall brec. Ue dixit mulier:

Donnall brec,

Donnall mac Echach buide,  
pe níg, d' feabur a menma,  
ní depra tuillum buide.

Ír fú cáca n-abram-fú,  
foclaidit filid fúim, d,  
da mad óp Sliab mor Monaid,  
nor fogal, ír nír fúiríg.

Ír fú cáca a n-abram-fú,  
a níg, cept in da comland,  
nac ap gab Albain cen feall,  
nig buo ferrí ma Donnall.

D. 6.

Tic in mnai fín co h-airm i m-bui a ceile, ocur inuipio aítepe  
in níg, ocur a h-éra inuion g-coipe. Aítepe Suibne fú a mnai  
ferrí, eiríg, ol pe, ocur cuinóig in coipe. Tic fú iairm ocur  
cuinóig in coipe. Ro fíarraig in níg, cia buaid fíl fopit céili-fú,  
a ingen, ol pe, tar na macu ele, o taiguir d' iairaid in coipe.  
Fúirígairt fú do, bí ceépar in lepaio in oen fú, ocur in t-oen-fér  
in cuinóig in ceépar a tig Suibne, ocur in lín bite ma fearam ann  
ní tallat 'na fuioiu ocur in lín tallat 'na fuioiu ní tallat 'na  
ligiu; ced copm ocur ced eapra n-airgít fú dal leanna ann do  
gíer; Ue dixit mulier:

Teach Suibne,

Suibne mac Echach buide  
a toill mó ma fearam,  
ní toillit ma fuide.

A

<sup>m</sup> *Sliabh Monaidh* was the ancient name far from the palace of Dun Monaidh.—See  
of a mountain in Lorne, in Scotland, not Note <sup>a</sup>, p. 46.

any king; were Sliabh Monaidh<sup>m</sup> of gold he would distribute it in one hour; no king ever ruled Alba better than Domhnall Brec:" ut dixit mulier:

"Domhnall Brec,

Domhnall, son of Eochaidh Buidhe,  
From any king, through the goodness of his mind,  
He has earned no thanks.

All that I say is true, O king!

The poets of the west proclaim it,  
If the great Sliabh Monaidh were gold  
He would distribute it; he would not hoard it.

All that I say is true,

O king, just in thy battle,  
Alba has not been legitimately obtained  
By a better king than Domhnall.

Domhnall Brec," &c.

The king refused, and the woman came to where her husband was, and told what the king had said, and how she was refused the cauldron. Suibhne told his wife to go and ask the cauldron. She then went, and asked the cauldron. The king asked, "What qualification does thy husband possess, O daughter, beyond the other sons, that thou shouldst come to ask the cauldron?" She replied, "Four be around the bed of one man, and one man gets the supper of four in the house of Suibhne; and the number which fit in it standing would not fit sitting, and the number which fit in it sitting would not fit in it lying; there are in it constantly one hundred cups and one hundred vessels of silver to distribute ale;" ut dixit mulier:

"The house of Suibhne,

Suibhne, son of Eochaidh Buidhe,  
The number which fit in it standing  
Would not if sitting,

Α τοιλλ ινδ μα ρινδε,  
     νι τοιλλιτ ινα λαιγε.  
     οεν ρερι ινι εινδ ιν σεατρηαιρ,  
     σετρηαιρ ινι λεραιδ διινε.  
 Cεδ copinn ocur cεδ copan,  
     ced toric, ocur cεδ τινδε,  
     ιρ cεδ eapcra αιρδινδε  
     βιρ tall αρ λαι α ειγε.

τ.

Ιρ ann αρβερε ιν ριγ, νάρι βατ διινδach-ρi, α ιngen, ολ ρε, αρ  
 ατβερε Dubdiaθ Dpαι ρrim-ρα cen μο εαιρε δο εταβαιρε δο νεαέ  
 ele α νοέτ, αέτ α βειέ ocum ρειν ocur ριγ Uλαδ, .i. mac m'ingine,  
 ocur ριρ Alban δο βιαθιαθ agum-ρα αρρ ανοέτ. Ocur ροι  
 ατβερε ιν Dubdiaθ cedna, δια m-βαδ εοιρε οιρ νο βειέ ann, cumad  
 εοιρ α εταβαιρε δο Domnall, δο ρινηρει μο mac; ocur δια m-βαδ  
 εοιρε αρδαδ, α εταβαιρε δο'ν τ-ροιρα, .i. δ' Aεδ; ocur δια m-βαδ  
 εοιρε δο líc logmair, α εταβαιρε δο Chongal Meno. Ocur ιν caire  
 ρil ανδ διν, αρ ιρε ιρ δεαχ διβ ριν uile, δια ταρδεται δο νεαχ ele  
 h-é, ιρ δο Suibne νο ραδαδ, αρ ιρ e ιν ρen-ρocal ó éein maip, .i. ιν  
 coire δο'ν τ-ρόαιδε, αρ ιρ αδβα ρόαιδε τεαέ Suibne, αρ ιν δεέαιδ  
 δάιμ διινδach αιρ. Conad ann αρβερε ιν ριγ:

bepead μο dpaι dealgnaiγi  
     breac δο mnaib mac Mogaipce  
     ca bean éneip-geal ceann-buinde,  
     dib d'a tibeiri μο εαιρε.  
 Dia m-βαδ εοιρε opdaigi,  
     co n-dpolaib οιρ d'a poγnam,

α

<sup>a</sup> *Joints*.—The word τινδε, *tinne*, is explained *a sheep* by Vallancey, *Collectanea de rebus Hibernicis*, vol. iii. p. 514, but its proper meaning, is a joint of the flesh of

any animal.—See Life of St. Bridget, by Brogan, where Colgan loosely translates the word by *lardum*.

And those who find room sitting  
 Would not if lying.  
 One man with the share of four,  
 Four around the bed of each man.  
 One hundred goblets, one hundred cups,  
 One hundred hogs, and one hundred joints<sup>a</sup>,  
 And one hundred silver vessels,  
 Are yonder in the middle of his house.  
 The house," &c.

It was then the king said, "Be not displeased, O daughter, for Dubhdiadh, the Druid, told me not to give my cauldron to any one to-night, but to keep it myself and to entertain my daughter's son, the king of Ulster, and the men of Alba out of it to-night. And, moreover, the same Dubhdiadh told me, if it were a cauldron of gold, to give it to Domhnall, the eldest of my sons; if a cauldron of silver, to give it to Aedh, the youngest; and if it were a cauldron of precious stones, to give it to Congal Menn. And the cauldron which I have is the best of all these, and if it were to be given to any one, it is to Suibhne it should go, for it has been a proverb from a remote period, Let the cauldron be given to the multitude, for the house of Suibhne is the resort of the multitude, and no company ever returned displeased from it." And then the king said:

*The King.*—"Let my austere Druid decide  
 Between the wives of Mogaire's sons<sup>o</sup>,  
 To what fair-skinned yellow-haired woman  
 Of them my cauldron shall be given."

*Dubhdiadh.*—"If it were a golden cauldron,  
 With golden hooks to move it,

( )

<sup>o</sup> *Mogaire's sons.*—It would appear from or a cognomen of king Eochaidh, but no the context, that Mogaire was an alias name, other authority for it has been found.

α Εοχαιδ, α ῥλογ ουινε,  
 coiρi α εταβαιρε do Donnall.

Δια m-baδ coiρε αιρζουγι,  
 do na TIC de na deatach,  
 α εταβαιρε d' Aed αιρζουγι,  
 do ῥορari claindi Eeachach.

Δια m-baδ coiρε comasbal,  
 do Congal co med leann-mair,  
 d'on ῥiri ῥochla ῥon-aδbal,  
 do ni mor n-oilep d'ainoilep.

In coiρε co clozari,  
 α Εοχαιδ, α ριζ-ρuipe,  
 α ταβαιρε do'n τ-ροcαιde,  
 do Suibne ap lapi α tliuze.

Ορα him Alban cen ῥeill,  
 da maδ am ριζ ῥori Eriinn,  
 do bepaidd ῥori mnaib mo mac,  
 mo beannaet, ocup bepeat.

bepeat.

Τιαζατ ρλοιζ Alban uile, ocup ριζ Ulad, do ειζ ριζ Alban in  
 αδαιζ ρin, ocup ba maiε doib ann ιτιρ biaδ ocup lind; ocup ῥo ζmiaδ  
 δal oenaiz ap na bapiac, dia ῥir in ticῥadiρ la Congal Claien docum  
 n-Erienn, do εταβαιρε caεa do Donnall, mac Aeda, do ριζ Erienn,  
 ocup ῥo παιδρετ ῥρι Dubdiaδ ocup ῥρι α n-δραιτιb olcena πατ-  
 ριne do denam doib duρ in buδ ῥοραιδ α ρεδ ocup α τυρuiρ, ocup  
 ῥo ζabpaτ na δραιτε az micelmaine doib, ocup oca τοιρμερc.  
 Conaδ ann apβειτ Dubdiaδ na ρainn-ri:

Maith ρin α ῥipu Alban,  
 ca canzen uil bar d-ταρζlam

CID

<sup>p</sup> *To know.*—Duρ is used in the Annals of MSS., for the modern d'ῥior, i. e. *to know*,  
 the Four Masters, and in the best ancient of which it is evidently an abbreviation.

O Eochy of the hosts of men !  
 It should be given to Domhnall.  
 If it were a cauldron of silver  
 From which would issue neither steam nor smoke,  
 It should be given to the plundering Aedh,  
 The youngest of the sons of Eochaidh.  
 If it were a cauldron very great,  
 It should be given to Congal of the beauteous tunic,  
 That renowned man of great prosperity,  
 Who makes lawful of unlawful property.  
 The cauldron with ornament,  
 O Eochaidh, O great king !  
 Should be given to the host,  
 To Suibhne in the middle of his house."

*The King.*—"As I am the ruler of Alba without treachery,  
 Should I be king over Erin,  
 I would pronounce on the wives of my sons  
 A blessing, which I will pronounce.

Let my," &c.

All the host of Alba, and the king of Ulster, came that night to to the house of the king, and were well entertained there both with food and drink; and on the morrow they convened an assembly of the people, to know whether they should go with Congal Claen to Erin, to give battle to Domhnall, the son of Aedh, king of Erin; and they told Dubhdiadh and their other Druids to prophesy unto them to know<sup>p</sup> whether their journey and expedition would be prosperous, and the Druids predicted evil to them, and forbade them to go. On which occasion Dubhdiadh repeated these verses:

"That is good, ye men of Alba!

What cause has brought you together?

What

cío do pala ar bar n-aipe,  
 an lo a éata a n-oen-baile?  
 O nach h-í bar b-plearc lanna  
 Eriu co n-maó n-dála,  
 maire teit, tria claeclóo uige,  
 do troio pe níg Tempaigí.  
 Do nia pep pno-liaτ peta,  
 ir ba h-oirdepc a eéta;  
 ni gebrar ppiτ tiaτ na tair,  
 cuipio ár ar Albancab.  
 A rluaz co lin óg ir eac!  
 mac Aeta, mic Ammipeac,  
 tria piriinne a breac, ni brez,  
 ata Cpiτ ica éoméd.  
 Ir maire na peacáan in maó,  
 a teagar d'á bar pcarao;  
 Gaedil 'n-a cuipie pá'n clao  
 rib-ri az uil, pobp pepri anao.  
 Ir maire na peachaan in gleand,  
 gebrar oipb a d-τip n-Eipeand;  
 ni éibpe neac uab a éeand,  
 gan a épeic pe níg epeand.  
 Deic céo cenn topaé bar n-áir,  
 timcell níg Ulaó oll-tam,  
 d' peparb Alban pin 'p an ár,  
 ocur píce céτ comlán.

### Cuipéip

<sup>a</sup> *Native land.*—Flearc lanna is a technical term signifying land reclaimed by one's own hand, and which is one's own peculiar property. It is satisfactorily explained in a vellum MS. in the Library of

Trinity College, Dublin, (Class II. 3. 18. fol. 52), as follows: Flearc .i. pcarano, ut epτ, opba laime na manac ocur na naem paséipin .i. flearc lanne na manac ocur na naem. i.e. "*Please*, i. e. land, *ut est*,

What object occupies your attention,  
 As ye are all this day in one place?  
 As Erin of many adventures  
 Is not your native land<sup>a</sup>,  
 Alas for those who go, by change of journey,  
 To fight with the king of Tara.  
 A fair grey man<sup>r</sup> of fame will meet them,  
 Whose deeds are celebrated;  
 He cannot be avoided, east or west,  
 He will bring slaughter on the Albanachs.  
 O host of many a youth and steed!  
 The son of Aedh, son of Ainmire,  
 Through the truth of his judgment,—no falsehood,—  
 Is protected by Christ.  
 Alas for those who shun not the plain,  
 To which ye go *only* to be dispersed;  
 The Gaels shall be in groups beneath the mound;  
 Ye are going, but better it were to stay.  
 Alas for those who shun not the vale,  
 Ye shall be defeated in the land of Erin<sup>s</sup>;  
 Not one of you shall carry his head,  
 But shall sell it to the king of Erin.  
 Ten hundred heads shall be the beginning of your slaughter.  
 Around the great fair king of Ulster,  
 This number shall be slaughtered of the men of Alba,  
 And ten hundred fully.

Wolves

the land, reclaimed by the hand of the monks and the saints themselves, is called the *Fleasc laimhe* of the monks and the saints.”

<sup>r</sup> *A fair grey man*.—King Domhnall was an old man when this battle was fought.

<sup>s</sup> *Erin*.—In the vellum copy the reading is, *ḡ tṡp taeḃpeng*, i.e. in the slender-sided country; but *ḡ tṡp n-ḡpeano*, which is in the paper copy corrected by Peter Connell, is much better.

Cupéir ocup buíðne bran,  
 cinnóiricid cinn bui g-cupað.  
 co muiéar gannecan ginnó glan,  
 m h-aipeinéar cinn Ulað.  
 Aét naé bñg fáirime de  
 pe h-uét troc do timóibe  
 rceiréar bar fñr pe plaithep,  
 beid bar mna cen bié-maítep. M.

Ír and fñr aileipr nñg Allan fñr Congal, ír e ír coir dúit, ol pe,  
 uil a m-bréatnab co h-Éóáid Angceap, co nñg bréatn, ar ír  
 mñgen do fñl do mnaí ocinn-ra, ocup ír í-íðe maéar do maéar-íá,  
 ocup fo geá cobair ílois uáda, ocup do buípra eolup dúit comce  
 teach nñg bréatn dia éir ann.

ba buídech tra m tí Congal de fñr, ocup teit luét tíúá  
 long co bréatn, co mächc dñn m nñg. Inmíre m oic íecla do'n  
 nñg ocup do maéib bréatn comó h-e nñg Ulað do mächc ann.  
 ba fáil do fñr bréatn ocup m nñg fñr, ocup fepat fáil tí fñr,  
 ocup íarfaíge íecla de. Ocup mñr Congal a íecla co leir, ocup  
 a mteípra ír Alban ocup Éirinn.

Do gñéir íarum dáil oenais leo m Congal ocup m Ulltaib ol-  
 éana, fñr denam comairlí mñon canñm fñr. Amail ío bádar  
 ann ír m dáil co n-facádar oen laéc mñr écu; caime do laécab  
 m domam; mño ocup aipm ólar ecé fep; gñmítep oigreá a  
 íoré; deirgítep mna-parcanñg a bel; gñlítep íraíá nemand a deo;  
 alllítep íneéta n-oen aúce a éorp. Sciaé cobpaáac cona timac-  
 mac

<sup>c</sup> The text of this quatrain is corrected from Mac Morissy's paper copy, which was corrected by P. Connell, evidently from an old vellum MS., not now to be found.

<sup>u</sup> This is the poet's prophecy after the

event had occurred, rather judiciously introduced. Admann, the learned Abbot of Iona, in whose time this battle was fought, states, that St. Columbkille had delivered a similar prophecy to Aidan,

Wolves and flocks of ravens  
 Shall devour the heads of your heroes.  
 Until the fine clean sand is reckoned  
 The heads of the Ultonians shall not be reckoned<sup>t</sup>.  
 But prophecy is of no avail indeed  
 When the obstinate are on the brink of destruction !  
 Your men shall be separated from sovereignty,<sup>u</sup>  
 Your women shall be without constant goodness."

The king of Alba then said to Congal, "It is right for thee," said he, "to go into Britain to Eochaidh Aingces, king of Britain, for one of his daughters is my wife, and she is the mother of thy mother, and thou shalt receive aid in forces from him, and I shall guide thee to the house of the king of Britain, if thou wilt go."

Congal was thankful to him, and set out accompanied by thirty ships for Britain, until he reached the king's palace. His youths announced to the king and the chiefs of Britain that the king of Ulster had arrived, and the men of Britain and the king were rejoiced at it, bade him welcome, and asked him his news. And he told him his news fully, and his adventures between Alba and Erin.

An assembly was afterwards convened by them around Congal and the rest of the Ultonians, to hold a consultation on this project. When they were assembled at the meeting, they saw one great hero approaching them; fairest of the heroes of the world; larger and taller than any man; bluer than ice his eye; redder than the fresh rowan berries his lips; whiter than showers of pearls his teeth; fairer than the snow of one night his skin; a protecting shield with a golden border

king of Scotland, the grandfather of Domhnall Brec, which was actually fulfilled in Adamnan's own time: "Hoc autem vaticinium temporibus nostris completum est in *Bello Rath*, Domnallo Brecco nepote Aidani,

sine causa vastante provinciam Domnill nepotis Ainmirech: et à die illa usque hodie adhuc in proclivo sunt ab extraneis, quod suspiria doloris pectori incutit.—*Vita Columbae*, Lib. III. c. 5. Trias Thau. p. 365.

mac oip fair; dá érairig caéta 'n a laim; cloidem co n-altaib déo, ocur co n-imdenum oip for a éaeb; ocur cen tpealam laic lair olðarín; folc oir-buidi for a éind, ocur gnuir éaem córcupda lair.

Da éaéaimg éucu ir in dail, ocur ar-beirt in nig cen a fiaðugad, co ferad in anpað reétair na dala, no in iucpað airm a m-baðar na nig ocur na cat-milid olcéna.

Iar iocétair do iom a n-imel na dala, m iu aipir go iaimig co h-airim i pacair ecopc in nig, ocur iu iuid for a laim deir, eidiu e ocur nig Ulað. Cio im air iuidir famlaio? ól cách. Nir h-erbad ppm anad a n-nað eli, ol peipum. Ocur o'p me fein do nighe mað dam, dia m-beit ann mað buð peppi olðaireo ir ann no aipirpind. Tidir in nig ime, ocur ar-beirt, bo cóir do a n-deirna. Iairpaigir na piri pcela do, ocur innirid doib pcela m beéta ppec-naipc; indaileo m bui pa m m pcela nað m-bui aici; iu gpaðagpet co moir h-e itir piri ocur mna, fori febur a ecoirc ocur a iplabpa. Airim moia lair; m bui ir in oenað oen laech no pedpað a n-imluad a lathair caéta, air a með ocur air a n-aible. Iairpaigir dó can a énel, ocur cia a plonnuð. Ar-beirt rum nácha plonneað do neaé ele, ocur ní innirped doib-pium can a cenel nách a plonnuð.

Tiaðair na plonir ir in dui iar iim, ocur paðabair eipum a oenar a mung peachnon na tealcha fori a m-bui m t-oenach. A m-bui nann conir paca oen dume éuice ir m tulag, aicmid for a eppað co m-ba puid m tí éaimc ann, ocur ferad palet ppir, amail buð aicmid do h-e; ocur iuidir in puid aici fori taeb na telca,

<sup>v</sup> *Knobs of ivory.*—Co n-altaib oeb, i. e. literally, with knobs of teeth. The northern nations were accustomed to ornament their swords with the teeth of the sea-horse.

<sup>w</sup> *Besides these.*—Oloar should be properly written oloar im, i. e. *than that.*

Oloar is an ancient conjunction, now entirely obsolete, the modern *ima* being substituted in its place; but it is explained in Cormac's Glossary by the Latin *quam*, and in the printed Dictionaries, by the English *above, more than.*

border *was* upon him; two battle lances in his hand; a sword with knobs of ivory<sup>v</sup>, and ornamented with gold, at his side; he had no other accoutrements of a hero besides these<sup>w</sup>; he had golden hair on his head, and had a fair, ruddy countenance.

He advanced to them to the assembly, and the king ordered that he should not be saluted, until it should be known whether he would remain outside the meeting, or advance to where the king and all the warriors were seated.

When he had arrived at the border of the assembly, he stopped not till he came to the place where he saw the countenance of the king, and he sat at his right hand, between him and the king of Ulster. "Why hast thou sat thus?" said all. "I was not ordered to remain any where else," said he, "and because it was I myself that selected the place, if there had been a better place than this, it is there I would stay." The king smiled at this, and said, "He is right in all he has done." The men then asked him the news, and he told them all the news in the present world, for there was not, they thought, a story under heaven which he had not; and they loved him very much, both men and women, for the goodness of his countenance and his eloquence. He had very large weapons, so large and massive that there was not a hero at the assembly<sup>x</sup> who could wield them in the field of battle. And they asked of what race he was, and what his surname was. He replied, that he was not accustomed to tell his name to any one, and that he would not tell them his tribe or surname.

The hosts then repaired into the palace, and left him alone outside, on the hill on which the meeting was held. When he had been here for some time, he perceived a man coming towards him to the hill, and he knew him by his dress to be a poet, and he bade him  
welcome

<sup>x</sup> *Assembly*.—Oenac̃, now always written bly of the people; but now it is applied to a cattle fair only.

telcá, ocur iappaisir pecla do. Inmíod ríum dó na h-uile pcel ba lannó laip, áct nama in po plomó a énel dó. Cía éupa anopa, ol in t-óglac anachmó, ocur can do énel, ap atgeonra ipat filio. Éicep ocur filio in níg adum comnairi, ol pe, ocur do raigíó dínne in níg do deacádur anopa. Fearaid iapum pleochuó moí ocur palce anbaíl dóib, ocur ba pneaéta cech pe peét po fearaó ann. Cuipod ríum dín a pciat itip in éicep ocur in pleochuó, ocur leció a apmú ocur a éidíuó caéta peipin ppiir in pneaéta. Cíó pín? ol in filio. Átber ppiit, ol pe, dia m-beaó apmúitiu buó mo oloar po agum po gebtha-pa i ap tli' égrí, ocur o na píl, ip am cuibdiir ppi pleochuó mar in tí oca m-biaó ecí. Ba buidec in filio de pín, ocur apperit ppiir, diamaó maó laet-pa tiaétaim lim-pa a noét do'm tíg, po gebann biaó ocur pép andí duit. Maét lim, ol pe. Tiazaat do tíg in ecíir ocur po gebit a n-daitín bíó ocur leanna and.

Iy and pín tannic teétaipe in níg ap cenn in ecí. Apperit rum na pazaó áct min buó toil d'ón óglac anachmó bui malli ppiir dul ann, apperit peín, ba coip dul ann, ap i pe ríuó in tpeap maó ip móo i pagbaít filio achuingsíó .i. in oenach, ocur pop banair, ocur pop pleio; ocur m éicpa díim-pa ploig bpetan in oen maigín, ocur a n-dul uait-pín cen ní d' pagbaíl uaduib ap mo pon-pa. Tiazaat do'n dín, ocur púidíógrer íat ann, .i. in filio i píaonairi in níg, ocur eipum i maigín eli. Do beap biaó doib, ocur tocaéit a m-biaó

co

<sup>y</sup> *I perceive.*—Ap atgeonra ipat filio would not be now understood in any part of Ireland; the modern form of the sentence is, oip anéingim-pe gup filio éu.

<sup>z</sup> *Would not go.*—Razaó, or more correctly Ražaó, is the ancient Subjunctive mood of téigim, or téióim, I go; and though this form is not given in any of the

printed Irish Grammars, it is still commonly in use in the south of Ireland. Raépaó is the form given in the printed Grammars.

<sup>a</sup> *Unless it were.*—Min buó would be written mun baó in the modern Irish; it means *nisi esset*.

<sup>b</sup> *Anachmó*,—i. e. *unknown*, is written

welcome as if he were known to him. The poet sat down with him on the side of the hill, and asked him the news. The other told all the news he was desirous to hear, excepting only that he did not tell him the name of his tribe. "Who art thou thyself, now," said the unknown youth, "and what is thy race, for I perceive<sup>y</sup> that thou art a poet." "The Eges [i. e. *sage*] and poet of the king do I happen to be," said he, "and to the king's palace am I now repairing." A heavy shower then fell, consisting of intermingled rain and snow, and he put his shield between the poet and the shower, and left his own arms and battle dress exposed to the snow. "What is this for?" said the poet. "I say unto thee," replied he, "that if I could show thee a greater token of veneration than this, thou shouldst receive it for thy learning, but as I cannot, I can only say, that I am more fit to bear rain than one who has learning." The poet was thankful for this, and said to him, "If thou wouldst think proper to come with me this night to my house, I shall procure food and a night's entertainment for thee." "I think well of it," replied the other. They repaired to the poet's house, and got a sufficiency of meat and drink there.

Then it was that the king's messenger came for the poet, but the poet said that he would not go<sup>z</sup> unless it were<sup>a</sup> the wish of the unknown<sup>b</sup> youth that he should go; and the latter replied, that it was meet to go to the assembly, "for," said he, "there are three places at which a poet obtains the greatest request, namely, at a meeting, at a wedding, and at a banquet; and I shall not be the cause that the host of Britain should be assembled together in one place, and go away from thee without thy getting anything from them." They repaired to the palace, and they were seated there, the poet in the presence of the king, and the other elsewhere. Food was distributed to them, and  
they

according to the modern mode of ortho- a negative particle, which is equivalent  
graphy  $\alpha\upsilon\tau\eta\mu\acute{o}$ ; it is compounded of  $\alpha\upsilon$ , to the English *un*, and  $\tau\eta\mu\acute{o}$ , known.

co m-ba paitéach iat. Arreper in filio ppiurum nua n-dul ip in  
 dúin, dia tucéa cnáim pmeapa fori méir ina pfaonairi, cen a blaḡaḡ  
 co bpiáth, ap atá a teglaḡ in nḡ oḡlach diama dliḡeaḡ cec cnáim  
 in a téit pmiḡ, ocup dia m-bpiḡter ḡapa ainḡeoin-pium h-e, ip eicen  
 a éomtpoin de ḡepḡ op ḡo tabairt ḡo-pum inḡ, no compac fori  
 ḡalaib oen-piḡ, ocup papi comlainḡ ced eipium. Manth pin, ol pḡ,  
 co ḡ-tapiḡ pmiḡ ḡo ḡen-pa mo ḡail pḡcha. Nḡ po an pum ḡin co  
 tapiḡaḡ cnáim fori méir ḡo, ocup ḡo bepi láim fori cec cinḡ de, ocup  
 bpiḡid itip a dí méir hé, ocup toimlḡ a pmiḡ ocup a pḡoil ap a  
 aḡli. At ciaḡ cach pin, ocup ba h-inḡnaḡ leo. Inmḡter ḡ'on laech  
 ucḡo, diapi ba dliḡeo an pmiḡ, a ní pin. At pḡaḡ pḡm puaḡ co pḡiḡ  
 moip, ocup co m-bpiḡt miled ḡa ḡiḡail pḡp in ti po mill a ḡepi,  
 ocup po éomail a dliḡeaḡ. Ot conaḡic pium pin ḡo pa la epḡup  
 ḡo'n énaim ḡó, co m-bui tpi n-a ceann piapi ap ḡ-tḡeaḡaḡ a incinne  
 in edan a éloigim. At pḡaḡpḡt muinnḡip in nḡ ocup a éḡlaḡ dia  
 aiplec-pum 'n a ḡiḡail pin. Teit pium púitib amail teit pḡḡ pa  
 minḡtu, ocup ḡo ḡm aiplech pḡpaib, co m-ba lia a maipb olḡait a  
 m-bi. Ocup po éiḡḡet in ḡpḡḡ po pa beo ḡib. Tic pium ḡo pḡiḡpi,  
 ocup pḡiḡiḡ fori ḡualainḡ in pḡlḡ cedna, ocup po ḡab omun moḡ in  
 nḡ ocup in pḡḡan peme, ot conncaḡapi a ḡal cupaḡ, ocup a lḡmḡe  
 laiḡ, ocup a bpiḡt miled ap n-epḡi. Arreper-pum ppiu nap ba h-ecail,  
 ḡoib h-e aḡt mine éiceḡ in teglaḡ ip in teach ḡo pḡiḡpi. Ro pḡiḡ  
 in nḡ na ticpaḡip. Ro bean pum a caḡbappi n-óip dia éinḡ annpin,  
 ocup ba caem a ḡnuip ocup a ḡelb, iapi n-éḡi a pḡiḡiḡ ppi pḡiḡ in  
 caḡaḡḡhe.

At

<sup>c</sup> *Was brought.*—Tapiḡaḡ is an ancient form of the modern tḡḡaḡ, i. e. *was given*, the past tense Indic. mood of tḡḡaim or tabpaim. It often occurs in ancient MSS., but is not understood at present in any

part of Ireland.

<sup>d</sup> *He flung.*—Epḡup is now always written upḡup; it signifies a cast, throw, or shot.

<sup>e</sup> *He came again.*—ḡo pḡiḡpi is gene-

they took of the food till they were satisfied. Before entering the palace the poet had told him [the unknown youth] if a bone should be brought on a dish in his presence, not to attempt breaking it, for there was a youth in the king's household to whom every marrow-bone was due, and that if one should be broken against his will, its weight in red gold should be given him, or battle in single combat, and that he was the fighter of a hundred. "That is good," said the other, "when this will be given I shall do my duty." He stopped not till a bone was brought<sup>e</sup> on a dish to him, and he put a hand on each end of it, and broke it between his two fingers, and afterwards ate its marrow and flesh. All beheld this and wondered at it. The hero to whom the marrow was due was told of this occurrence, and he rose up in great anger, and his heroic fury was stirred up to be revenged of the person who had violated his privilege, and ate what to him was due. When the other had perceived this he flung<sup>d</sup> the bone at him, and it passed through his forehead and pierced his brain, even to the centre of his head. The king's people and his household rose up to slay him in revenge for it; but he attacked them, as attacks the hawk a flock of small birds, and made a great slaughter of them, so that their dead were more numerous than their living, and the living among them fled. He came again<sup>e</sup>, and sat at the same poet's shoulder, and the king and queen were seized with awe of him, when they had seen his warlike feats, and his heroic rage and champion fury roused. But he told them that they had no cause to fear him unless the household should again return into the house. The king said that they should not return. He then took his golden helmet off his head, and fair were his visage and countenance, after his blood had been excited by the fury of the battle.

The

rally written and pronounced  $\alpha\pi\acute{\iota}\rho$  in the modern Irish, but in some parts of Munster it is pronounced  $\alpha\ \pi\acute{\iota}\rho\tau$ . It is probable that the ancients pronounced it  $\alpha\ \pi\rho\acute{o}\eta\tau$ .

Ατ ci ben μιγ δριεταν γλαc ocup laim in oγλάιγ, ocup bui 'γ a  
 peiṭem co paṭa, ap ba maṣṭnuγaṭ moṛ le in paṃne óṛṭa at con-  
 naṛc pá meóṛ in miled, ap in éaimic pop talmaim paṃne a mac-  
 paṃla, na cloṁ ba peṛṛ oḁaṛ in cloṁ do paḁa ann. Ocup po  
 iaṛpaṁṁ in μιγaṇ pṁela in paṃne do'n laech anaṁṁṁ. Atbeṛṭ  
 puṃ peṛṛ in μιγaṇ, ip aγum ataiṛ peṛṛ do paḁa in paṃne .i. aγ mac  
 Obéiḁ aγ μιγ \* \* \* \* . Conaḁ ann aṛpeṛṭ ṛi.

Canar tángaiṛ a laich loṛ,  
 ce éuc dúit in paṃne oṛ,  
 no ca tíṛi ap a taṛiγa?  
 mo chin caih pa coṃaṛṭa.

'Ḑom ataiṛ peṛṛ do bi ṛin,  
 aγ mac Obéiḁ mγaṇtaṛiγ;  
 ip aṃlaṭṭ peṛṭh paṃde in ṛiṛ,  
 aγ laeṁ a coṃlaṃm oenṛiṛ.

Α deṛim-ṛi ṛiut-ṛa de,  
 ip deṛb lem 'ṛ ip aṛiṭe,  
 pṁeṛṭh mo cṛaṛde co bṛiáṭh m-bán,  
 aγuḁ ḁechṛaṃm a maṁaṃ. Can.

Ocup po páγaib in paṃne aγum-ṛa in tan at baṁ peṛṛ. Oṭ  
 cuaḁa moṛṛio in μιγaṇ ṛin, po buaṛ a baṛa, ocup po éuaṛc a h-uṁṁṁ,  
 ocup po peṛib a h-aγaṭ, ocup do paḁ a callaḁ μιγnaḁde popṛ in  
 teimṁ i paṭṁaṛi caih, ocup do paḁ a paṁḁ gail eṛṭi iaṛ ṛin. Cio  
 ṛin a μιγaṇ? ol cách. Nṁ. ol ṛi, mac po n-ucup do'n μιγ, ocup do  
 ḁeṁaḁ uaim atá pṁiṁṁ m-bṛiaḁaṃ ann aṃoṛa, do poγlaṃm γaṛceḁ  
 peaṁṁṁ in ḁoṃaṃ, ocup ip aṛi po bui in paṃne pṁl im laim in  
 ócláiγ ucud. Ḑáiγ do buṛpa aṁeṃe paṛ, ap ip ocum peṛṛ po bui i  
 toṛaṁ, co ṛuc in mac laiṛ h-é in tan po mṁṁṁṁ uaim.

Ocup

<sup>f</sup> *Obeid*.—This is evidently a fictitious  
 character, and introduced as such by the  
 writer.

<sup>g</sup> *Callad*.—callaḁ.—This word is now  
 obsolete in the modern Irish language, but  
 it is preserved in the Erse, and is explain-

The wife of the king of Britain saw the palm and hand of the youth, and viewed them for a long time, and she much admired the golden ring which she saw on his hand, for there came not on earth such a ring, or a stone better than the stone it contained. And the queen asked the unknown hero the history of the ring. The hero answered the queen: "This ring belonged to my own father, the son of Obeid<sup>f</sup>, king \* \* \* \* ." And she said:

*Queen.*—"Whence hast thou come, O great hero!

Who has given thee the golden ring?

Or what is the country from which thou hast come?

My love is upon every one who bears thy mark."

*Hero.* — "My own father had this *ring*,

The son of the wonderful Obeid;

And *the source* whence the champion's ring was obtained

Was from a hero in single combat,"

*Queen.*—"I say unto thee of it,

It is certain, it is positive,

My heart is wearied for ever,

From viewing thee, O youth."

"And he left me the ring after his death," *said the hero*. When the queen heard this she wrung her hands, and struck her breast, and tore her face, and cast her royal "*callad<sup>g</sup>*" into the fire in the presence of all, and she then screamed aloud. "What means this, O queen?" said all. "It is plain," said she, "a son whom I brought forth<sup>h</sup> for the king, and who went away from me twenty years ago, to learn feats of arms throughout the world, had the ring which is on the hand [finger] of yonder youth, for I recognize it, as it was I myself that had it first, until the son took it with him, when he went away from me."

And

ed by Shaw as signifying a *cap.* a *wig*, &c.

It is not unlike the Irish *cattle*, a cowl, (*cucullus*), or the English *cawl*.

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<sup>h</sup> *Brought forth.*—*Mac po n-ucur oo'n*  
*puḡ* would be written in the modern Irish  
*mac oo puḡar oo'n puḡ.*

L

Ocup mo gab for lam-cómaru moir ar a aite rin, cunna deirb leo co n-eibelad, minne pagbad fupitacét po cedoir. Teit rium iarpum i compocur do'n nígain, ocup atberit fua, dia n-deirunta rin foru-ra, a nígain, ol re, mo mdepanno pcela do mic duir. Ro gell ri co n-a luga, co n-dingnead. Mui do mac, ol re, a nígain, ocup ip me deacáid uait do foglainn gairced timcell in beata. Ni po creid ri rin, gu na déch a plinnen deap. Cid rin, a nígain, ol re. Nín, ol ri, in tan mo mteig mo mac uaim, do raður dhráinne óir po barr a plindein deir, do ren uaire ocup do cómaru fáir. Ma-ra éura mo mac, po gebrá rin mda. Féad iarpum, ocup fuair an comarúa amail po raú, ocup mo buail a bara do muidir, tri a mac eolcharpe do téct ocup arperit, ip triuag in gnum mo b'ail duib do denam a níg .i. ar n-óen mac a n-óir do marbad cen cnaid dot muinntir, ocup po airneid amail for fuair an comarúa rempaide fáir. Ni po creid in níg cup bad h-e a mac no beith and. Cid na creide a n-abair in nígain, a níg bpetan? ol Congal. Atberra fuit a adbar, ol in níg. Baðurá pechur ocup bail moir mium ip in duir ra iai n-mteét mo mic uaim, conur fáca bnoim moir éugain: ced laeé a lin; oen óglach rempu ocup folc puad fáir; ip é ba toiréé doib. Iarfaigter pcela dib, arperit in t-oglaic puad ucud gur ba mac dam-ra h-e, ocup gur ba éugain éaimic. Iarfaét cách dui-ra in ba fír rin, ocup ni tarður uach pregra forpo, acét po faemur a beit 'na mac dam, ar na tírta fnum plaitur o anradab bpetan. Ocup iarfagum a ainm de.

Atberit

<sup>i</sup> *I will tell thee.*—Ro mdepanno would be written in the modern Irish as mneópann. It is the subjunctive form of the verb mairim, I tell, or relate.

<sup>j</sup> *As an amulet.*—Sean uaire, which literally means, the *luck of an hour*, is explained by P. Connell, in his MS. Dictionary, “transitory or temporal bless-

ing, prosperity, success, or happiness ;” but it appears from the application of the term in the text, and from other examples of its use, to be found in the best Irish MSS., that it also means an amulet, or anything which was believed to insure luck or success, or bring about a lucky hour.

<sup>k</sup> *If thou be.*—Mára is used in the best

And she proceeded after this to wring her hands so violently, that they thought she would die, unless she should get immediate relief. He [the unknown youth] afterwards went over near the queen, and said to her, "If thou wilt keep my secret, O queen, I will tell thee<sup>i</sup> news of thy son." She promised on her oath that she would keep the secret. "I am thy son," said he, "O queen! and it is I that went away from thee to learn feats of arms around the world." She believed him not, until she looked at his right shoulder. "What is that for, O queen?" said he. "It is not difficult," said she. "When my son went away from me, I put a grain of gold under the top of his right shoulder as an amulet<sup>j</sup> and a mark upon him. If thou be<sup>k</sup> my son, I will find this in thee." She then looked, and found the mark as she had said; and she wrung her hands again, for the return of her lamented son, and she said, "Pitiful is the deed thou hast desired to do, O king, namely, to have the only son of us both killed without any crime by thy people," and she told how she had found the mark above mentioned upon him. The king did not believe that it was his son who was present. "Why dost thou not believe all that the queen says, O king of Britain?" said Congal. "I will tell thee the reason," replied the king. "After the departure of my son from me, I was on one occasion in this palace with a large assembly about me, and I saw a large troop approaching me: one hundred heroes was their number, and one youth was before them with red hair; he was their chieftain. They were asked the news, and the red-haired youth said that he was a son of mine, and that it was to me he came. All asked me if this were true, but I made them no answer, but agreed that he was my son, in order that the warriors of Britain might not oppose my reign. And I asked him his name. He replied that his name was Conan (for that was the name

and most ancient Irish MSS., for the modern *má'p*, which is compounded of *má*, *if*, and the assertive verb *ip*, and signifies literally, *si esset* or *si esset*.

Ατβερετ ρυμ ζυρ βα Conán a aimm; uair ba Conan aimm in ced mic bui ocum-ja, ocup mo παιδιυja ρυρ, euairt hpetan do éabairt, ocup teét a cind bliadna dom' raigib. Iar nabarach dum dui ip in dail cedna, at ciam buidin moir ele eugaim; ced laeé a lin ρem, oglac pempu, ocup polt find ρair. Iarraigir in ρip ρecla de, atβερετ ρυμ in cedna, ζυρ βα mac dam-ja h-e, ocup ba Conan a aimm. Ocup arπερετα ρυρ, euairt hpetan do cup, map in cedna. Ip in tpep laa umoppo at ciam buidin n-dímoir aile éugaim, móo oldap caé buiden oile; tpi ced laeé a lin. Oglac cputach pempu, aill do laeéab in domam; polt dond ρair. Tic eugaim iar ρin, ocup arπερετ cumad mac dam-ja, ocup cumad Conan a cónamu. Arπερετα in cedna ρυρ; ocup ip aipe ρin, a Congail, ol in ρig, nac cpeidim-ri cumad h-e in laeé ucud mo mac, ap in tpiup ρin do jáw gó in agaid. Ip ead ip cóip aimm, ol Congal, dia tupa in tpiap ρin do'n dun, compiac doib ocup do'n laeé ucut ap galab oen-ρip, ocup cipe dib tí app, a beiré 'n-a mac agut-ja. Ip cead lim, ol in ρig.

Ανατ and in adag ρin, ocup epzir Conan Rod co moch iar na bárach, ap ip e ba mac uiler do'n ρig, ocup teit do deérin in t-ρpota, boi i compocup do'n dun, ocup bui ag ρapicpin ρopi nellanb aeoir, ocup arπερετ at cim nél pola op cind Conain Ruad, ocup nel pola op cind Conain Find, ocup mρ pil op cind Conain Dinn; ocup a dee mme, ol pe, cpeo beipmup Conan Donn app cen tuirim lim-ja? ap ip lim tuirit in di Chonan aile. Conad aimm arπερετ:

Ατ ciu tpiap miled 'ja mag,  
co n-eippeo n-álanb n-mgnad,

pil

<sup>1</sup> *The men.*—In ρip, now always written na ρip. It is curious that in very ancient and correct MSS., m, which is the

singular form of the article, is found joined to nouns in the plural number.

<sup>m</sup> *Greater than.*—Moo oldap, would be

name of the first son I had), and I then told him to make a circuit of Britain, and to come to me at the end of a year. On the next day, as we were at the same assembly, we saw another large troop approaching us; their number was one hundred, and there was a youth before them having fair hair. The men<sup>l</sup> asked the news of him, and he replied that he was my son, and that his name was Conan. And I told him in like manner to make the circuit of Britain. On the third day we saw a very large troop, greater than either of the preceding<sup>m</sup>; three hundred heroes their number. There was a fair-formed youth before them, the fairest of the heroes of the world, with brown hair. He came on to us, and said that he was a son of mine, and that his name was Conan. I told him the same; and it is for this reason, O Congal," said the king, "that I do not believe that yon hero is my son, for the other three had told me a falsehood to my face." "The most proper thing to be done," said Congal, "would be, should the other three come to the palace, to get them and this hero to fight in single combat, and whichever of them should come off victorious to adopt him as thy son." "I am willing to do so," said the king.

They remained so for that night, and early in the morning Conan Rod,—who was the king's real son,—rose and went out to view the stream which was near the palace, and he viewed the clouds on the sky, and said, "I see a cloud of blood over Conan the Red, and a cloud of blood over Conan the Fair, but none over Conan the Brown-haired, and O Gods of heaven, said he, what will save Conan the Brown-haired from falling by me? For the other two Conans shall fall by me;" and he said:

"I see three heroes in the plain,  
With suits beautiful, wonderful,

There

written, in the modern Irish, *mo má*. In ancient MSS. long vowels, especially those of the broad class, are often doubled,

though it is stated by the modern Grammarians that this is contrary to the genius of the Irish language.

fíl uairtib, fíu h-uair fepgi,  
nel na pola pop-ðepgi.

Nel pola op cind Concan Ruaid,  
ip do óén a ðimbuid;  
in cedna op cind Concan Fínd  
in eipuid alaind imínd.

Nip gab claidem, nip gab ícíať,  
nir gab eirped tpaeta tpať,  
nir gab ðairced ip ðimn ðlann,  
laec ná ppeigepaind comlonn.

Ni uil op cind Concan Dúind  
nel na pola pop pegann,  
ðepðrat-íá mo lann i n-diú,  
í fopí na Conanaib at ciu. At ciu.

At ci íar pin buidm moir éuici ip in ðpoçat, bui tapí in ípuť,  
ocur at ci oen laech íuad moir íempu, ocur aicnir h-é. Ocur  
arperit fíup, cia lán buð pepp lat agud do ní no éallad fopir in  
ðpoçat íá? Arperit íum, ba h-e a lan oir ocur arðat. Fíu,  
ol íe, mðat mac-íá do'n íuð, acht mac cepðai, no fíu ío ðnÍ nach  
aicdi éicm di óí, no di arðad, ocur ío ðebara báí mð. Fepait  
comlann íarum, ocur íaribéarí Conan Ruad ann. Arperit mac  
in íuð, .i. Conan Rod, fíu munnitir in fíu íop íarib, dia n-ínníed  
neac uab ðam, in fíu in aichne do íaður fopir in laech, ío aic-  
índ íib. Fíu, ol íiat, in éarid neac fopí bíť aicne báíá fepir íá  
in aicne do íaður fopí áí tígerna, arí ba mac cepðai a tuaircepit  
ðíetian h-e, ocur íamie íma bopppad n-aicentá, co n-ebairt co  
m-bad mac d'on íuð h-e, o ío éualai a beit cen mac oca.

ΤΙC

<sup>a</sup> *Over the bridge.*—*Þpoçat* is now generally written *Þpoicéad*, and the word is usually applied to a stone bridge. It is unquestionably a primitive Irish word, and is

given as such in Cormac's Glossary. It was probably applied by the ancient Irish to a wooden bridge, as we have no evidence that they built any bridges with stone arches ;

There is over them, for an angry hour,  
 A cloud of deep red blood.  
 A cloud of blood over Conan the Red,  
 Which to him forebodes defeat;  
 The same over Conan the Fair  
 Of the beautiful battle dress.  
 There has not taken sword, there has not taken shield,  
 There has not taken battle dress to defeat a chief,  
 There has not followed chivalry and valorous deeds,  
 A hero whose challenge I would not accept.  
 There is not over Conan the Brown-haired  
 A cloud of blood that I can see:  
 I shall redden my blades to-day  
 Upon the Conans whom I see."

After this he beheld a large troop coming towards him over the bridge<sup>a</sup> which was across the stream, and he saw one large red-haired hero before them, whom he recognized. And [*Conan Rod*] said to him, "Of what wouldst thou wish to have this bridge full?" The other replied, "of gold and silver." "It is true," said the other, "that thou art not a son of the king, but the son of some artisan who constructs something of gold or silver; and thou shalt die here." They engaged in single combat, and Conan the Red was slain. And the king's son, Conan Rod, said to the people of the man whom he had slain: "If any of you will tell whether I have judged truly of the hero, I will spare you." "Truly," said they, "no one ever judged another better than thou hast judged our lord; for he was the son of an artisan from North Britain, and hearing that the king had no son, he came, through pride of mind, and said that he was the king's son."

The

but they built wooden bridges at a very early period. See Duaid Mac Fírbis's Pedigrees of the ancient Irish families, [MS. in the Library of the R. I. A.] p. 508, where he mentions the erection of Droichead na Feirsi, and Droichead Mona Daimh.

Τις ιαροιν in θαρα περ διb γυρ in θποχατ, οcup πο ιαρραιγ  
pium de in cedna. Αρπερτ pum γυρ ba h-e a lan de buaib, οcup  
γρωιγib, οcup τάνηtib. Πίρ, ol pe, mδατ mac-ρα do'n piz ιπι, αέτ  
mac bpuγad, οcup pπr εocaid οcup conach. Scucaid cūci ιapum  
οcup hen a cēann de; οcup ιαρραιγip δια muinntip, in ba pίp in  
aíene. Πίρ ol ιατ.

Ατ cιατ umoppo in tpep m-buidin cūcaí; oen laeé moí ι topac  
na buíone pín, co tpi céd laeé ma pappad. Teit Conan ina  
cōinne popp in θpocát cedna, οcup ιαρραιγip de, cia lán ba deach  
laip aici do ní no éallad popp in θpochat cedna. Αρπερτ pum  
γυρ ba h-e a lan do laeéaib, οcup cupaðaib, pa oen gmm, οcup  
oen gairced pπip peim. Πίρ pín, ol Conan, at mac piz-ρα, οcup  
mδατ mac do piz θpetan. Πίρ, ol peipium, mdam mac-ρα do piz  
θpetan, αέτ am mac do piz Lochland: οcup m'ataip po mapbta  
ι pill, la bpaταip do buíem, tπia éanghaét, οcup po mdaipupetai  
mip ιaí mapbað m'ataip. Οcup ot cualaí piz θpetan cen mac  
oca, tanaγ for a amup d'paγbaíl cūganta ploiz οcup poépaíde  
lim, do digal m' átaip. Οcup ip e pín ip pπip ann, οcup m cōmpéc  
pπit-ρα umon plaitiup naé duéaiz dam. Do gmaí a n-dip píd  
οcup cópu and pín, οcup tecaíτ ip m dun go h-aipm a m-bui piz  
θpetan οcup Congal, οcup inmipit a pcela ann leth for leit. Ba  
maíé la cách uile in pcel pín; οcup αρπερτ dín in piz, do beppa  
tuilleð depbta popp in mac pa. Cía depbad? ap Congal Claen.  
Nín. ol pe; dún píl agum-ρα a n-mel θpetan, .i. Dún da lacha a  
ann

° *Same valour and prowess with myself.*—  
This was the true test of royal descent.  
O'Dea, chief of Kinel-Fearmaic, in Tho-  
mond, was wont to say that he would ra-  
ther have the full of a castle of men of the  
family of O'Hiomhair, now Ivers, than a  
castle full of gold. Questions of this kind

are very frequently put in old Irish legends  
to different persons, to test their disposi-  
tions, of which see remarkable instances  
in the Life of St. Caimin of Inis Cealtra,  
Colgan Acta SS. ad Mart. 25, p. 746.

° *King of Lochlann.*—The ancient Irish  
writers always called Denmark and Nor-

The second man came on to the bridge, and he asked him the same: he said he would rather have the bridge full of cows, horses, and flocks, *than of anything else*. "True," observed the other, "thou art not the son of the king, but the son of a brughaidh [farmer], or of a man of riches and wealth." He then sprang upon him, and cut off his head, and asked his people if he had judged truly. "Truly," they replied.

They soon saw a third troop coming towards them: there was one great hero in the front of this troop, having three hundred along with him. Conan went to meet him at the same bridge, and asked, "of what wouldst thou wish this bridge full?" He answered, "*I would wish it* full of heroes and champions of the same valour and prowess with myself." "True," observed Conan, "thou art the son of a king, but not of the king of Britain." "True," said the other, "I am not a son of the king of Britain, but I am a son of the king of Lochlann<sup>p</sup>: and my father having been treacherously killed by his own brother, they banished me immediately after killing my father; and having heard that the king of Britain had no son, I came to him to solicit aid in hosts and forces from him, to take revenge for my father. This is the truth, and I will not contend with thee about a kingdom which is not due to me." Both then made peace and a treaty with each other, and they repaired to the palace where the king of Britain and Congal were, and there told their stories on both sides. All were pleased at this news; but the king said, "I will impose more proof on this son." "What proof?" asked Congal Claen. "It is not difficult," said he: "I have a fort on the borders of Britain called

way by this name. Duald Mac Firis, the last of the hereditary antiquaries of Lecan, says, that the ancient Irish writers call the inhabitants of Dania by the name *Dub-Lochlannai*, i. e. Black Lochlanns, and the

inhabitants of Norwegia, by *Fionn-Lochlannai*, i. e. white or fair Lochlanns. See *Mac Firis's Pedigrees* (Marquis of Drogheda's copy), p. 364; also O'Flaherty's *Ogygia*, part iii. c. 56, and O'Brien's Irish

ann; a tá din cloch amhá ip in dun rin, ocup ni gluaireann fpi  
bréig, ocup ni fédam fep pingale a togluaraét nách a togbail;  
ocup a tat da each oen daéa ocum-ra ip in dun ceóna, ocup ni  
mútae pa neac fo gni goi co bráth; ocup tíagra gur in dun rin  
dia deibad fopit-ra in fip atberi fpiim. Do gmithep ramlaio  
unle: tógbaid Conán in cloch, ocup mtaio na h-eócu foi; ut dicit  
in piog:

Cloch a tam-Dún da laéa,  
ip fpu a comtpoin d'óri daéa,  
ni gluairenn le breig cen bráth,  
ip ní gluairend pingalach.

M' eich-pi fein ip fepiúi a n-gnai,  
co bráé ni gluairet le gan,  
gluairet le pípinde fínd,  
ip luat ágarra a n-érim.

Dia fip in buo tu mo mac,  
a éungio calma comnait,  
paéad i n-diu amac go moch,  
gur in dun a fuil mo cloch.

Cloch.

Tmolaid Congal iap rin ploig Saxan ocup a piog, .i. Garb, mac  
Rogarbh, ocup ploig na Fpangce ocup a piog, .i. Darbhe, mac  
Dorinnmar, ocup ploig bpetan pa Conan Rod, mac Eachach  
Aingir, ocup fipu Alban pa ceirpe macaib Eachach buide, .i.

Áed

Dictionary in *roce* LOCHLANNACH, where the  
name *Lochlann* is explained *land of lakes*.

° *The Fort of the Two Lakes*.—Dún oa  
lacha. The editor has not been able to  
find any name like this, or synonymous  
with it, in any part of Wales. Whether  
it is a mere fictitious name invented by  
the writer, or a real name then existing,

it is not easy now to determine.

° *A noble stone*.—This stone was some-  
what similar to the Lia Fail and other ma-  
gical stones of the Irish Kings.

° *Garbh, the son of Rogarbh*,—i. e. Rough,  
the son of Very Rough; he is evidently a  
fictitious personage.

° *Dairbhre, the son of Dornmhur*.—Must

the Fort of the two Lakes°. In this fort is a noble stone<sup>p</sup>, which does not move at falsehood, and a murderer cannot move or raise it; and I have in the same fort two steeds of one colour, which would never run under one who tells a falsehood. Do thou come to this fort to prove on thee whether what thou tellest me be true." This was accordingly done: Conan raised the stone, and the steeds ran under him. And the king said:

"A stone which is at Dun-da-lacha  
Is worth its weight of bright gold,  
It moves not at falsehood without betraying it,  
And a murderer cannot move it.  
My steeds, too, of beautiful appearance,  
Never will move at falsehood,  
*But* they move with fair truth,  
Their motion is quick and agile.  
To prove whether thou art my son,  
O brave puissant champion!  
I will go forth early this day  
To the fort in which my stone is.

A stone," &c.

After this Congal assembled the forces of Saxonland with their king Garbh, the son of Rogarbh<sup>a</sup>, and the forces of France, with their king Dairbhre, the son of Dornmhar<sup>r</sup>, and the forces of Britain under Conan Rod<sup>s</sup>, and the men of Alba under the four sons of

Eochaidh

be also considered as a fictitious personage, as there was no king of France of this name, or of any name of which it could be a translation, at this period. Dagobert, son of Clotaire II., was king of France in the year 638, when the Battle of Magh Rath was fought.

<sup>s</sup> *Conan Rod*.—Conan appears to have been very common among the ancient Britons, as the proper name of a man, but no prince Conan is recorded as having lived exactly at this period, and we must therefore conclude, that this Conan was an ideal personage.

Áed in eppid uane, ocup Congal menð, ocup Suibne, ocup Domnall ðreac, a rinneper. Ðo berit laip uile in lin plóg rin, co tarðrat cat do Domnall co ferab Erenn me, pop Mung Rath, co tarad ár ceim eturru, ocup co torchari Congal Claen ann. Ár ite rin tri buada in cacha, .i. maðm ria n-Domnall na rinne pop Congal ina goi, ocup Suibne do dul ppi gealtacat ap a með do lauib do lepaig, ocup in fer di ferab Alban do dul dia tri ferin cen luing, cen baric, ocup laec aile i leanman de.

Ro marb ðin Cellach, mac Maileaba, Conan Rod, .i. mac pig ðreacan pop galaib oen-pir, ocup po marbet ðin na pigu ocup na toirig olceana tri neit comland, ocup tria rinndi plaeta in pig, .i. Domnall, mic Áeda, mic Ammipech; ocup tria neit in cat-miled ampa, .i. Cellac, mac Maileaba, .i. mac briathar Domnall: ap m po marbad laech na cat-miled do clannab Neill ir in cacha nach digelad Cellach tria neit comland ocup imbuairi. Co ná terpa d' Ulltab app acat pe ced laec namá, po eladar ap in apmuis pa Ferdomun, mac Imomam, .i. laec ampa d' Ulltab in ti Ferdomun. Ní terpa ðin d' allmaracab app acat Dubdiao ðrin, do deacat ppi foluamam ap in cat, ocup m po arir co h-Alban,

<sup>t</sup> *Three Buadha*.—These three remarkable occurrences, which took place at the Battle of Magh Rath, are also mentioned in an ancient MS. in the Stowe Library, of which Dr. O'Connor gives a full description in the Stowe Catalogue, and which was published by Mr. Petrie, in his *History and Antiquities of Tara Hill*, p. 16, *et sequent*. But Dr. O'Connor has entirely mistaken the meaning of the passage, as I shall prove in the notes to the Battle of Magh Rath.

<sup>u</sup> *The going mad of Suibhne*.—A distinct

story was written on the madness of this Suibhne, giving an account of his eccentricities and misfortunes, from the period at which he fled, panic-stricken, from the Battle of Magh Rath, till he was killed by a clown at Tigh Moling, now St. Mullins, in the county of Carlow. A copy of this story, which is entitled *Buile Shuibhne*, i. e. Suibhne's Madness, is preserved, prefixed to the Battle of Magh Rath, in No. 60 of the collection of Messrs. Hodges and Smith, Dublin. It is a very wild and ro-

Eochaidh Buidhe, namely, Aedh of the Green Dress, Congal Menn, Suibhne, and their senior [i. e. *eldest brother*] Domhnall Brec. And he brought all these forces with him, and gave battle to Domhnall and the men of Erin around him, on Magh Rath, where there was a slaughter of heads between them, and where Congal Claen was slain. These were the three “Buadhla” [i. e. *remarkable events*], which took place at the battle, viz., 1. The victory gained by Domhnall in his truth over Congal in his falsehood. 2. The going mad of Suibhne, in consequence of the number of poems written upon him<sup>u</sup>; and, 3. The return home of a man of the men of Alba to his own country, without a boat or barque, with another hero clinging to him.

Cellach, the son of Maelcobha, slew Conau Rod, the son of the king of Britain, in single combat, and all the other kings and chieftains [*who had assisted Congal*] were slain by dint of fighting, and through the truth of the prince, Domhnall, the son of Aedh, son of Aimmire, and through the puissance of the illustrious warrior, Cellach<sup>v</sup>, the son of Maelcobha, that is, the son of *king* Domhnall's brother: for there was not a hero or champion of the race of Niall slain in the battle, whose death was not revenged by Cellach by dint of battle and fighting. So that there escaped not of the Ultonians from the battle but six hundred heroes only, who fled from the field of slaughter under the conduct of Ferdoman<sup>w</sup>, the son of Imoman, a renowned hero of the Ultonians. There escaped not *one* of the foreigners save Dubhdiadh, the Druid, who fled panic-stricken from the battle, and

mantic story, but is valuable, as preserving the ancient names of many remarkable places in Ireland, and as throwing curious light upon ancient superstitions and customs.

<sup>v</sup> *Cellach*. — This Cellach afterwards reigned conjointly with his brother Conall

for twelve years, as monarchs of Ireland, that is, from the year 642 to 654.

<sup>w</sup> *Ferdoman, son of Imoman*, is not mentioned in the Irish Annals, nor is his name to be found in the genealogies of the Clanna Rudhraighe, though he seems to be a real historical character.

h-Albain, cen luing, cen baipc, ocup laech mapb 1 lenmain dia leath-éoir; daig po éuir Congal glap 1 cengal itip ceé n-dip dia muinntip, ag cur in cáta, co ná teichead neach dib o céli, amail do clanda Conaill ocup Eogain, tina popcongair Conaill, mic baedain, mic Nindeda, in pig-miled amra. Comd amlaid pin po éuirpet in cath.

Conad Plead Dúin na n-geó, ocup tucair cáta Muige Rath comice pin iap píp.

\* *So far the true account.*—This is the usual manner of terminating ancient Irish stories. The reason evidently is to prevent mistake, as the old MSS. are so closely written that it would not be easy to distinguish their several tracts without

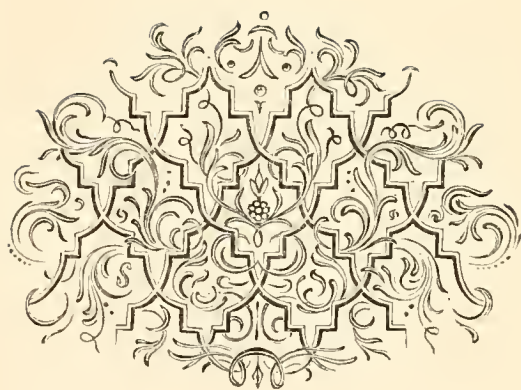
such remarks, to show where one ended and another commenced.—See the conclusion of the tale of Deirdre, in the Transactions of the Gaelic Society of Dublin, vol. i. p. 134, where Mr. Theophilus O'Flanagan has written the following note on this subject:

and who made no delay till he reached Alba with a dead hero tied to one of his feet; for Congal had tied every two of his people together in the battle with a fetter, that the one might not flee from the other; and the races of Conall and Eoghan did the same by order of Conall, the son of Baodan, son of Ninnidh, the renowned royal champion. And thus they fought the battle.

So far the true account\* of the Banquet of Dnn na n-gedh, and the cause of the Battle of Magh Rath.

*“Such is the sorrowful tale of the children of Usnach.”*—“This is a manner of terminating our stories in old manuscripts. The obvious cause is to prevent mistake, as well as to call attention back to the poetic or historical detail. The old manuscripts

are so closely written, that it is not easy to distinguish their several tracts without such marks; and next, it is suggested, that one reading is not sufficient to appreciate the value of a composition.”



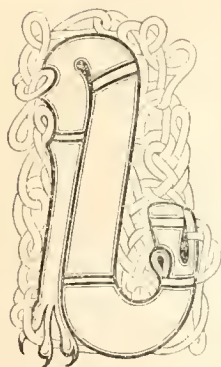
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CATH MUIGHÉ RATH.

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CATH MUIGHÉ RATH.



**L**AD pe pibō purpurnuō; lēp pe cach comar-  
bur; teibeāō pe tur timpcedail; fuapāit pe pear  
purpura. Conaō iat pīn na ceitpe comfocail  
cuibōi, cumaidi, challtapcēteacha, po oirdaigeadar  
uōdar i n-up-tur gacha h-eladna, ocup i timpcedail cach  
treapa. Aēt cēna ip e pat poillrigēi na pocal peiceamanta  
pileaō

The initial letter **Z** is taken from the vellum MS. in the Library of Trinity College, Dublin, from which the text of this tale has been transcribed. The Society are indebted to Dr. Aquilla Smith for the drawing from which the wood-cut was engraved.

<sup>a</sup> *A poem*.—This introduction to the battle of Magh Rath is very obscure, and seems rather irrelevant, like the proems to many other ancient productions. The ancient Irish writers were accustomed to

quote the proverbs and dark sayings of their poets as arguments of wisdom, but many of these sayings are so obscure to us of the present day, that we cannot see the wisdom which they are said to have so happily communicated to our ancestors.

<sup>b</sup>*Animating hard*.—The word *puprunuō* is explained in O'Clery's Glossary, by the modern words *lapaō no foillpuḡaō*, i. e. to light or explain, and in a vellum MS. in the Library of Trinity College, Dublin, (H. 2. 16.) p. 552, by *foillpuḡaō* only.



## THE BATTLE OF MAGH RATH.

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Peem<sup>a</sup> for the animating<sup>b</sup> bard. A letter for every succession. Consideration before commencing. Development<sup>c</sup> for a proclaimer:—These are the four fit, meet, and expressive maxims which authors have ordered *to be placed* at the beginning of every composition, and in the proem of every battle-narrative. And the reason that these scientific words of the poets are exhibited to

It is used by Duaid Mac Fírbis in the sense of lighting, igniting, kindling, as *Ar ir é no bíod ag puppánaib canóte ar béalaib Aedá, mic Art Uí Ruairc, an t-an no bíod ag píctiollaíct*, “for it was he was used to *light* the candle before Aedh, the son of Art O’Rourke, when he was playing at chess.”—*Lib. Geneal.* p. 218.

<sup>c</sup> *Development*.—*Fuapairt* pe fear *fu-pogra*: The word *fuapairt*, which in Mac Morissy’s copy of this tale (made in 1722),

is modernized *fuapairt* and *fuapairt*, is not given in any Irish Dictionary except Peter Connell’s, in which it is explained “the divulging of a secret;” and *fuapairt-eac*, an adjective formed from it, is explained “exposing, divulging.” However, from the many examples of its use which occur throughout this tale, and in other ancient tracts, it is clear that it means more properly, “developing, unfolding, elucidating, or setting forth.”

pileað þin, d'airneir ocyr d'þiaðnuðað aigrið ocyr illþuine na n-og-briathar n-ainnar, n-mcubaid, n-uðarþið þin.

Laið þe þilið þurpunnuið, þo þaiðþimar þomaið, manni þon ocyr laið, no þorcuð, no þithlearg, yr þyr ocyr yr ðligæað d'écirib ocyr d'þileaðað d'airneir in airðib oipeaáttar, ocyr i locaib línmar, ocyr i comðalaib coiτcéanna, d'uaarar ocyr d'iaðnuðað a þorpar ocyr a þilideachta ar na þileðað.

Liþer þe cach comarþur, ðo þaiðþearmar þomaið, manni þon ocyr in céðlitear d'a g-comlanaiðttar comarþurle turebaul gacha tinnpcedað, ocyr ur-þur cacha h-abirþech; ba h-eað a h-ainni-þiðe A toðaðe, tpe-ulllech, tþér a tuiçttar in Tinnoið Tpe-þearran-aç; ocyr yr uime þo h-oirðneð i n-ur-þur gacha h-abirþech, ár in ced ðuil þo cputaiðttar Ðia d'á ðuilib, yr o A þo h-ainni-ðeað .i. aangel a ainm; ocyr in ced ðuine þo cputaiðttar ðno yr o A þo h-ainni-ðeað, .i. Aðam a ainm þeim; ocyr ðno ba ur-þur uplabra Aðamh, mar þoirglear in t-uðar.

Aðram, aðram þu-þa a Ðe,  
ced guct Aðam, glan a gne;  
ag acyrin Eða aille,  
ann ðo þinne a ced gape.

Tebeað

<sup>d</sup> *Rhapsody*.—**Riçlearg**: this word is not given in any published Dictionary, but it is explained by Peter Connell, "a kind of extemporaneous verse." It appears from various specimens of it given in Irish romantic tales, that it was a short rhapsody in some kind of metre, generally put into the mouths of poets and Druids while under the influence of the *Teinn Loeghdha* or poetical inspiration.

<sup>e</sup> *Assemblage*.—In *airðib oipeaáttar*,

modernized in Mac Morissy's copy to i n-aroab oipeaáttar, i. e. on heights or hills of assembly. The word *oipeaáttar* is still used in the North of Ireland to denote an assembly or crowd of people. This alludes to the meetings which the Irish held on hills in the open air, to which reference is frequently made in the old English Statutes.—See an extract from the Privy Council Book (of 25 Eliz.), quoted in Mr. Hardiman's *Irish Minstrelsy*, vol.

to view is, that the nature and various mysterious meanings of such clear, pointed, and classical words might be stated and elucidated.

“A poem for the animating bard,” which we said above, means a poem, or ode, or rhapsody<sup>d</sup>, which is meet and lawful for bards and poets to recite on hills of assemblage<sup>e</sup>, and places of meeting, and at general convocations, to exhibit and display<sup>f</sup> their knowledge and poetry.

“A letter for every succession,” which we said above, means the first letter, by which succession is completed for raising every project, and the beginning of every alphabet; its name is the excellent, triangular A<sup>g</sup>, by which is understood [i. e. *symbolized*] the Trinity of Three Persons; and it was ordained that it should be placed at the beginning of every alphabet, because the name of the first creature of all the creatures which God created was written by this letter, viz., Angel; and the name of the first man that was created was represented by this letter A, viz., Adam; and it was the first of Adam’s speech, as the author sets forth:

“I adore, I adore thee, O God,  
Was the first speech of Adam of fair aspect.  
On seeing the beautiful Eva  
He laughed his first laugh.”

“Consideration

ii. p. 159: “Item, he shall not assemble the Queen’s people *upon hills*, or use any *Irighles or paroles upon hills*.”

<sup>f</sup> *Display*.—Θ’απαραιε οσυρ ο’ιαόνυγαό, in Mac Morissy’s copy more correctly ο’βυαπααιε αγουρ ο’β’ιαόνυγαό. In ancient MSS. the initial β, when aspirated, is often entirely omitted, as in the present instances; but this is not to be recommended,

as it disguises the radix or original form of the word. This omission of the radical letter is called διέκοπὸ τοπαίῳ, i. e. *initial decapitation*, in Cormac’s Glossary, and other ancient philological Irish works.

<sup>g</sup> A.—It would appear from this, that the author did not regard the Beluision alphabet as original or authentic, as it begins with the letter B.

Tebeaḁ pe tur tindrceadail, po paḁḁreamairi romannḁ, manḁ pon ocup ced rmuamud cindḁi caḁa cainḁni pe turḁbail caḁa tindrḁedail, ḁo peir map ḁo rmuam in fir-Ḑhia for-ḁrḁa fein na reachḁ rap mme, ocup na nae naem-ḁraḁa, pḁr in n-oirḁeḁuḁ romeanḁail pḁ laithe.

Fuapant pe peap ruroḁra, ḁa paḁḁreamairi romannḁ, .i. caḁ pellramḁntaḁḁ map ḁail ocup map ḁoirḁearḁairi Dia a forḁr a pḁr-eolair, ḁ'airneir ocup ḁ'foillriuḁaḁ ḁo ḁach ḁo coitḁeann.

Ḑumḁ iat-pein na ceitḁe com-ḁocal po h-ḁrḁaigḁaḁ in ur-tur caḁa h-elāḁna, ocup i ced uapair caḁa cainḁni, ocup i tinnḁcedal caḁa tpepa. Uair ni ḁnath tpeap ḁan tinnḁcedal, na impearan ḁan uapairḁ, na ḁrḁain ḁān urḁoḁra, na uapal-tpep ḁan airḁiu; ocup ḁin ir ḁirḁḁa, aigḁanta, imḁubairḁ, ḁōn ealaḁann ri, ocup ir ḁilep, ḁinḁbala, peir in tpep turḁmech tḁḁn-ḁoclaḁ toḁairḁ pea, laḁ ḁ' uapair ocup ḁa urramud, ḁ' foillriuḁuḁ ocup ḁ' ruroḁra; ḁir ḁligiḁ ḁan ḁirḁaḁ, ḁligiḁ pḁr foillriuḁaḁ, ḁligiḁ pḁi pḁer plomḁaḁ, ḁligiḁ tpep tinnḁḁeḁal. Cḁo tḁa aḁḁ, ar eaḁ ir toḁbail ocup ar tinnḁcedal ḁōn tpep aḁnup, imḁubairḁ, uḁḁarḁa, ollam-annḁa pḁ, mapḁaḁ einiḁ ocup enḁnamḁ ocup ḁirḁearḁa na h-Ḑpenn ḁ'imḁaḁ, ocup ḁ'imluḁaḁ, ocup ḁ'aḁmolaḁ o rin amach bo ḁearḁa.

Oir

<sup>b</sup> *Consideration before commencing.*—Tebeaḁ pe tur tindrceadail. The word tebeaḁ, *consideration*, is not given in this sense in any Irish Dictionary, but it is explained here by the modern word rmuamud, to think or conceive.

<sup>i</sup> *Setting forth.*—Ceo-uapair, more correctly written ceo-ḁuapairḁ in Mac Morris's copy.—See Note f, *supra*.

<sup>j</sup> *Exordium.*—Uair ni ḁnath tpeap ḁan tinnḁcedal, “for it is not usual to have a

battle without a project.” The word tinnḁcedal is explained “design, project,” in Peter Connell's Dictionary. For a list of the different kinds of stories among the ancient Irish the reader is referred to a vellum MS. in the Library of Trinity College, Dublin, (H. 3. 17.) p. 797, where it is stated that the Irish poets had three hundred and fifty stories which they repeated before kings and chieftains.

<sup>k</sup> *Propheied.*—Turḁḁeḁḁaḁ tocḁula

“Consideration before commencing<sup>h</sup>,” which we said above, means the first conception of forming every rule for raising every project, even as the true *and* glorious God himself conceived the seven bright heavens, and the nine holy orders *of angels*, before *he entered upon* the prosperous work of six days.

“Development for a proclaimer,” which we said above, means every kind of knowledge which God distributed and poured out from the fountain of his true knowledge, for stating and explaining *every thing* to all in general.

And these are the four maxims which were ordered to be placed at the commencement of every composition, and in the first setting forth<sup>i</sup> of every covenant, and in the beginning of every *account of a battle*; for it is not usual to have a battle *described* without an exordium<sup>j</sup>, a hosting without a preamble, or a noble battle without a proem; and it is just, natural, and proper in this scientific composition, and it is meet and becoming in this excellent, mighty-worded battle, that poetry should set it off and animate it, *that knowledge* should explain and proclaim it; for it is the province of poetry to excite, of knowledge, to explain; a noble ought to be nobly reported, and a battle ought to have a design. Wherefore the design and project of this lively, proper, classical, and poetical battle is to publish, celebrate, and laud from henceforward the supporter of the hospitality, valour, and noble deeds of Erin; for he was the prophesied<sup>k</sup> ele-  
vator

Τεμπὰς: ταυπηγερεῖας, signifies one whose greatness, &c., had been predicted. The Irish seem to have had prophecies of this description among them from the earliest dawn of their history, and it appears that they were often influenced by them in their public movements. The saints of the primitive Irish Church

were regarded as the greatest of their prophets, but their Druids and poets were also believed to have had the gift of prophecy before the introduction of Christianity; for the Druids are said to have predicted the coming of Saint Patrick, Finn MacCumhaill was believed to have foretold the birth and great sanctity of Columbkil,



vator of Tara ; the scientific, expert *warrior* of Uisnech, the proud-blossomed tree of Bregia ; the head of the defence and support of the fair-landed island of Erin, for his pride and bravery, and for his intolerance of adventurers, strange tribes, and foreigners. His name and surname [*as also his genealogy*], shall be given here ; for the antiquary ought to declare and testify, prove and certify the ancient history and family nobility of the princes and monarchs, by *specifying* their august and noble ancestors ; for there are two reasons<sup>1</sup> for which it is necessary for us to recount the noble surnames of the good families of the chieftains and monarchs in this manner, namely, in the first place, to unite and connect *these families by* their veneration for the reigns of the kings who preceded them, and [*secondly*], to remind the tribes sprung from those *kings* of their friendship<sup>m</sup>, by rehearsing their noble stories after them.

What

family of great celebrity, Mac Gillafinnen, was also descended from this monarch, and, till the fifteenth century, were chiefs of Muintir Pheodachain, in the county of Fermanagh, where they are still numerous, but their name is Anglicised into Leonard, which disguises not only their *royal descent*, but even their Irish origin. That the O'Canannans and O'Muldorys were the chief lords of Tirconnell up to the year 1197, when Eachmarcach O'Doherty assumed the chief sway, is proved by the concurrent testimony of all the Irish Annals, in which the battles, deaths, and successions of the different princes of these families are recorded ; and by the Topographical Poem of O'Dugan, chief poet of Hy-Many, who died in the year 1372, where he speaks of those families as follows :

IRISH ARCH. SOC. 6.

“ Our journey is a journey of prosperity,  
Let us leave the lively host of great Macha ;  
Let us not refuse to wish good prosperity  
to that people,  
Let us make for the Cinel Conaill.  
They will come,—a journey of prosperity,  
The inhabitants of that rugged land will  
come  
To meet us at the Cataract of Aedh (Easroe)  
Which will be good luck to that people of  
fiery aspect.  
The O'Muldorys—if they were alive,  
Would come ; but they will not come !  
Without delay or slow assembly,  
To meet us, as would the O'Canannans.  
But these other will come—proud their lord,  
The Clann Dalaigh of brown shields ;  
To them by a sway which has not decayed  
*Now* belongs the hereditary chieftainship.”

O

Ḡα cpaeb coibneapa ap cuibde do éaptnuḡaō, no ap oipéapa d'pnapaít, ná paep ḡeinealac poiceneoil an laic-míleaō d'ap lab-pamap tuḡhail ocup timpeetal ap d-tpaapa maō ḡo d-tpapta, .i. an pīpen uapal, oipūmḡe, a poḡapī na pīneamīna, ocup a lubḡopḡ na laeḡpaide, ocup a pīem-ḡéḡ ḡaḡa plaitīupa, ima n-oipḡneat oipeacāp Epenn ocup Alban in aen inaō, .i. Domnall, mac Aeda, mic Ammipeḡ, mic Seōna, mic Pēḡupaē Cennpōda, mic Conall ḡulban, mic Neill Nai-ḡiallaḡ, in naḡ aipmīd uḡḡap aḡt aipḡḡ no aipḡ-piḡa ḡo h-Aḡam n-oipḡepic, n-il-ḡlannaḡ, o n-ammmḡḡep ḡaḡ aen. Ap e an t-Aḡam pīn cennḡaḡt cinḡte, coitḡeann, comḡlutaō caḡa cpaibe coibneapa, ocup ḡnaḡ-bile ḡapḡa, ḡeḡ-lebuip, ḡablanaiḡḡi ḡaḡa ḡenealaiḡ, ocup pīm-īopḡaō poipḡḡīu, pīp-oīleap, poḡaiḡḡi ḡacha poḡalta pīne, ocup taḡnan toḡaḡe, taeb-pemaḡ, tuḡmḡḡi, pa taḡpaḡ, ocup pa timpaḡiḡo cpaeb-poḡla coitḡeanna caibmīupa tuḡḡ, ocup teallach, ocup tpeb-aīmed in talman, do-neoch po ḡem ocup ḡeipēp, o cet-ḡpuḡuḡaō na cpuinne ocup denma na n-bul, ocup noi n-ḡpaō mīne, amap ḡup in laithe lan-opḡpaic luan-aḡcoī-anach, ī pēḡḡap pīpīne bpuinnḡī, bpeḡeāmānda, bpeḡ-pūaplaicḡeach bpaḡa ap poḡann.

Aḡt ata in cēna, īp e in t-apḡ-plaḡth h-Ua Ammipeḡ ḡlḡap ḡana cpaeb coibneapa po paḡḡmīap poḡamḡ, īpa ḡapḡ, ocup ḡmī, ocup ḡaipḡeō, īpa blaō, ocup baḡ, ocup beoḡaḡt, īpa ḡlōḡ, ocup

This shows that the O'Muldorys and O'Canannans had been dispossessed before the period of O'Dugan. There is not one of either name in Tireconnell at present, unless the latter be that which is now shortened to Cannon, but this the O'Donnells deny. A few of the O'Muldorys, or Muldarrys, as the name is now written, are still extant near Rathowen, in the county

of Westmeath. The O'Donnells do not descend from this monarch Domhnall, nor can they boast of descent from any of the ten monarchs of Ireland who sprung from Conall Gulban, nor indeed from any later than Niall of the Nine Hostages, who died in the year 404; and hence it is obvious, that in point of royalty of descent they are far inferior to O'Gallagher, who descends

What genealogical branch is fitter to be inquired after, or more becoming to be set forth, than the noble genealogy of the heroic soldier to whom we have just now referred the design and project of our battle, namely, the noble and illustrious just man of the grove of the vines, and of the garden of heroism, and of the root-branch of every royal sway, in whom the splendour of Erin and Alba was centred, that is, Domhnall<sup>a</sup>, the son of Aedh, son of Aimmire, son of Sedna, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, from whom authors recount none (i. e. *no generation*) but princes or monarchs, up to Adam, the illustrious father of the various tribes from whom every one is named (*sprung*). This Adam is the certain universal head which connects every genealogical branch, and the only beautiful wide-branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth which have been, or will be born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming Judge, passed upon them all, shall be seen proved.

Howbeit, the monarch, the grandson of Aimmire, whose genealogy we have given above, is the prince whose renown and achievements, and feats, whose fame, valour, and vigour, whose celebrity, profession, and

from the monarch Cellaeh, the son of Maelcobha, as well as to O'Canannan, O'Muldory, and Mac Gillafinnen, who descend from Flahertach, who was monarch of Ireland so late as 734, whose father, Loingsch, was monarch from the year 695 to

704, who was grandson of the monarch Domhnall, the hero of this tale.—See Notes E and F, at the end of this volume.

<sup>a</sup> *Domhnall*.—See pedigree of king Domhnall, at the end of this volume, Note A.

ocur ceirib, ocur compac, ipa h-ag, ocur eét, ocur aipò-ghiomriab, moidrepi ann po bo deapra, ic teararḡann a tuat, ic dirḡad a duécpa, ic mdeḡal Epenn ap foḡail ocur ap eétrann, ap éogab eacéppann ocur annpne, ocur allmupach. Oip ip e aipmib uḡdairi in adaiḡ po h-upmaireb ap Domnall do dirḡuó ocur do oipðneó i n-oiprechur Epenn, ap i pin adaiḡ po h-aenṽaiḡib na h-oipeéca, ocur po taéaiḡib na tuatha, ocur cinnit no coiccpicha, po ceannpauḡit na cethepna, po dicuipéca na dibearḡaiḡ, po baiḡit na biðbanair, po h-aécuipib na h-annpapa, po ceirib na clæn-bpeáca; conab í pin adaiḡ aécup caéca h-uile, ocur moipéca caéca maiéuppa. Áéct éena, po failcmḡ ona in t-aep, ocur po peṽnaiḡepṽann na peanna, ḡup éailpet na duile poépaiḡeéct ip na pianaib, ḡup taiðleab, ocur ḡup tearalaó poillpe ḡpeine, do ḡopaó ocur do ḡlanaó ḡaéca ḡpian pópṽ; conab de pin po broḡpac na bpuḡe boipṽaó aubipḡ, po poipbpeatup na h-eaéca ocur na h-apbana, map ba laéct-ḡenup tuimḡéi poipmna caéca puinn; po éopmaḡetap na toipéce co naé puilḡitup poipmnaóca poḡḡablanna piodbaó poéaib, pe meo caéca moip-meipṽa ḡup ub do báip a boipe no imaineab cach aeḡaipe peip caéca piodbaó, pe mallaéct caéca muicépeoit; po meṽaó bliéct cacha bo-éeaépa, pe popleṽhni po páp poipmna pep-ṽlaéctmapa, blaéṽmaḡe

° *The sky then became cheering.*—Ro failcmḡ ona in t-aep.—It was a belief among the ancient Irish that when their monarch was worthy of his high dignity their seasons were favourable, and that the land, seas, and rivers yielded rich produce. This is alluded to by Teige Mac Dary, chief poet of Thomond, in the Inauguration Ode of Donogh O'Brien, fourth Earl of Thomond, in the following lines:

“Áḡ lenmum piḡ do'n peéct éaup  
Ticc apíp, piḡóa an eoaib,

Sḡeie ḡac lan-topaó pe a linn  
'Sḡac leie o'pán-colaḡ Pheólun.

Ié i o-ṽalim, topéup euan,  
Eipe a ppoṽaib, pin nem-fuap,  
Aḡe a tá acar tapéce peó;  
Ze'p b-plaé-ne epa ḡo o-ṽuillpep.

Únṽaó fóp, maó peipṽoe leip,  
Speéca luéctmapa loimḡep,  
ṽpaéct mbeipéce an map a mán;  
Raḡa ip mbeipéce o' apo-piḡ.”

and combat, whose prowess, activity, and high deeds *of arms*, in protecting his territories, ruling his patrimonial inheritance, and defending Erin against the inroads of adventurers, and against the attacks of adventurers, strange tribes, and foreigners, are narrated henceforward. For authors relate, that the night on which it was resolved that Dombnall should rule and be elected to the sovereignty of Erin, was the night on which the assemblies were united, the tribes were cemented, the boundaries were fixed, the kernes became tame, the insurgents were expelled, the thieves were suppressed, ignorance was exploded, and partial judgments were discontinued; so that that was the night of suppressing every evil and of exalting every good. In short, the sky then became cheering<sup>o</sup> and the planets benign, so that the elements communicated mildness to the seasons, and the rays of the sun became bright and genial, to warm and purify every sunny bank; hence it happened that the rough, unprofitable farms became productive, the crops and corn increased as if the bosom of each land were a lactiferous udder. The fruits so increased that they could not be propped up by forked supporters of wood, in consequence of the size of each fruit; so that with the palms of his hands the swineherd was used to drive the swine of each forest, in consequence of their unwieldiness. The milk of every cow became rich on account

Thus faithfully translated by Theophilus O'Flanigan:

“Assequens regem recti regiminis  
Venit iterum, (regium est lucrum),  
Diffusio ejusecunq̃ue copiosi-productus,  
illius tempore,  
In unaquaque parte declivis collis Feilimii.  
Ubertas glebæ, proventus portuum,  
Pisces in fluminibus, tempestates serenæ,  
Apud eum sunt, et fructus arborum,

A nostro principe quòd tempestivè mereantur.

Implebunt adhuc, si melius illi videatur,  
Series densæ navium  
Ora portuum placidi maris;  
Optio quod optanda est supremo-regi.”

*Trans. Gaelic Soc.* vol. i. pp. 12, 13.

This belief also prevails among the eastern nations, whence, no doubt, it found its way into Ireland at a very early period.

blaṭmaige caḁa bpuḡe ; po bpuḁṭpaṭap eaṗpa, ocuṗ aibne, ocuṗ mbera na h-Ḙpenn muṗ-bpuḁṭa meapa, maiḡpeaḁa, miḡḡlemianaḁa, caḁa moṗi eṗe, co naḁ tuilleaḁ ocuṗ naḁ ṭacmaṗḡeaḁ i n-iḁṭap aṗeṗi na aḁann, i loḁaṗ no i linnṭiḁ, no i loḁ-ṭṗṗiaṭaṗ lán-doim-niḁ, co m-biḁṗi na o-ṭaṗḡeaḁaṗ ṭaṗṭaḡe, ṭaeb-ṭioṗma, ap ḡaṗiḁ-aḁaṗ ḡlan-ṗoillṗi, ocuṗ ap ṗaṭṭiḁ ṗaen-ṭṗaḁṭ, ocuṗ ap boṗḁaṗ bpuḁḁ-ṗoillṗi blaṭh-mḁber. Ocuṗ do ba o'ṗeaḁuṗ aṗṗṗie an aṗo-ṗlaṭa h-u Annṗeeḁ, ḡo ṗuaḁṗaḁaṗ ṗoḡnaṗṗaḡ na ṗeaṗann ḡan ṗeṗm, ḡan obaṗ, ḡan aṗaṭḁaṗ, ḡan ṭṗeaḁaṗ, ḡan ṭaḁaṗ, ḡan ṭṗebaṗṗeḁṭ do ṭṗiaḁ, no do ṭṗoṗṗeḁaḁ, man baḁ ṗoṗṗeḁean a n-aṗeaḁ ocuṗ a n-aṗoṗṗiḡ 'ḡá ṗoṗḁoḡṗaḁ oṗpo, ṗe ṗṗeṗṭaḁ a ṗleḁ, ocuṗ a ṗuṗṗeḁ ṗlaṭa, ṗṗi ṗṗṗṗne a b-ṗlaṭṭeaṗa.

Uchan ! po b' uṗuṗa o'á h-aṭṭmḁ ocuṗ o'á h-aṗaṭṭmḁ Ḙṗe o'im-luaḁ ocuṗ o'aṭṭiḡiḁ ṗi m aṗṗṗi ṗm, ṗe ṗaḡaḁṭaḁṭ a ṗeḁṭ, ṗe ṗṗṭaṗṗaḁṭ a ṗluḡ, ocuṗ ṗe ṗaṗṗiaṭaḁṭ a ṗíon, ṗe h-oṗṗmḁeḁṭ a h-oṗṗṗiḡ, ṗe bṗeṗṭ-ḁeṗṭ a bṗeṗṭeaṗṗan, ṗe ṗoḁoṗṗeṗṭe a ṗoṗṭḁeṗṗ, ṗe h-iḁḁaṗaḡi a h-ollanṗan, ṗe ṗeṭṭeaṗṗaḁṭ a ṗileḁ, ṗe h-il-ḡṗeṗ a h-oṗṗṗeḁaḁ, ṗe loṗ-bṗiḡmaṗe a leaḡa, ṗe coṗṗṗiḁḁiḡe a ḁeṗḁaḁ, ṗe ḡṗeṗ-ṭaṗbaḡe a ḡobann, ṗe ṗeol-ḡmṗaḡe a ṗaṗi, ṗe boḡ-mallḁaḁṭ a baṗṗuṗe, ṗe ṭṗeṗi ocuṗ ṗe ṭaṗṗṗiḡe a ṭṗiaḁ, ṗe ṗeile ocuṗ ṗe ṗaḁṭiḡe a ṗíṗ-bṗuḡaḁ ; uaṗi ṗobṗaṭ boḡa, biaḁmaṗa, bo-ḁeaḁaḁ a bṗuḡaḁ ; ṗobṗaṭ ṗiaḁa, ṗaṗṗṗṗḡe a ṗoṗṗḡneaṗa, ṗoṗ-ṗlaṭṭe

<sup>p</sup>*The labourers of the soil, &c.*—The writer seems to have had Ovid's description of the golden age in view when he wrote this description of the prosperity and happiness of Ireland in the reign of king Domhnall:

“ Ipsa quoque immunis, rostroque intacta  
nec ullis

Sancía vomeribus, per sedabat omnia tellus.  
Contentique cibis nullo cogente creatis,

Arbuteos foetus, montanaque fraga lege-  
bant,

Cornaque, et in duris hærentia mora ru-  
betis,

Et quæ deciderat patula Jovis arbore glan-  
des.

Ver erat æternum; placidique tepentibus  
auris

Mulcebant Zephyri natos sine semine flores.  
Mox etiam fruges tellus inarata ferebat.

count of the degree to which the grassy and flowery surface of every farm grew. The cataracts, rivers, and harbours of Erin poured forth such shoals of every kind of lively, salmon-like, slippery great fish, that they could not fit or get room on the bottoms of the seas and rivers, lakes, ponds, and deep pools, but were *to be seen* in dried and shrivelled multitudes on the bright shores, sloping strands and margins of the bright and beautiful harbours. And it happened, from the goodness of the weather in the reign of the monarch, the grandson of Aimmire, that the labourers of the soil<sup>p</sup> would not have deemed it necessary to attend to labour, work, ploughing, utensils, gathering, or tillage, were it not that their chieftains and kings commanded and compelled them *to do so*, for supplying their own banquets and royal feasts to prove the worthiness of their reigns.

Ah me! it were easy for one acquainted or unacquainted with Erin to travel and frequent her at this period, in consequence of the goodness of her laws, the tranquility of her hosts, the serenity of her seasons, the splendour of her chieftains<sup>q</sup>, the justice of her Brehons, the regularity of her troops, the talents of her Olaves, the genius of her poets, the various musical powers of her minstrels, the botanical skill of her physicians, the art of her braziers, the useful workmanship of her smiths, and the handicraft of her carpenters; in consequence of the mild bashfulness of her maidens, the strength and prowess of her lords, the generosity and hospitality of her good Brughaidhs [*victuallers*]; for her Brughaidhs were generous and had

Nec renovatus ager gravidis canebat aristas  
Flumina jam lactis, jam flumina nectaris  
ibant:

Flavaque de viridi stillabant ilice mella.”

<sup>q</sup> *Splendour of her chieftains*.—Οἱ πρῶτοι, sub-chiefs.—This word is not given in any printed Irish Dictionary, but it is con-

stantly used by O'Dugan, in his Topographical poem, and by others, in the sense of petty chief; that is, a chief who was subject and tributary to another. It is also used in this sense by some of the early English writers of the History of Ireland, by whom it is written *urriagh*.

plancete ar cinn cliar ocur coimeadh, gpear ocur glan ocur ghuam  
 aithead; gur ab ead armhio ughdar, co n-imeodad eim-bean Epe 'na  
 h-aenar, gan eglar puachad, na popecin puippe, gen go m-beit  
 riada aga poircioimeo, men ba eaglar eagna, no itimparad, o tha Or-  
 gleann iat-ai-centa Umhall, i n-iarpari coizead Connaet, co Car-  
 riac n-oirdeirc n-iondcomaricag n-Eogain iar n-iarpari, ocur o  
 Inir poe-gloin poirpeamag, feruame Paul, fir-deirceiricag banba  
 bope-gloine, gur an m-bumde m-bopb-temg, m-brapenpadach, m-brac-  
 linnpeach m-buadad, munu pon ocur gur in ipeib puic-glain,  
 pnetag, fir-garicag, puicim, pcaradmag, pluag-bradmag,  
 poimemal, peim-dileandad, danad annu ardhmag, aicenta, EASS ardh-  
 mor iath-glain, mpearmach, tuimech, tarim-epen timdearmach,  
 merpda, magpich, mur-biarach, urdhmag, artpach, iarc-pemur,  
 ppeb-dim, puic-bopb, pab-coiric, pigda, pagemar, pon-turcarpach  
 RUADH; ocur tarur peim bo tuad, mara Temne bic in bpogeth,  
 no

<sup>1</sup> *One woman*.—Keating has the same anecdote in his account of the reign of his favourite monarch Brian Boru, as authority for which he quotes the following quatrain from an old Irish poem:

“O Thopag go Cluona car,  
 Ir fad oir aic pe a h-ar,  
 A b-plac dhian taoib-gil nap eim,  
 Do eimill aen bean Eipun.”

Gratianus Lucius, in his Latin translation of Keating (MS. *penes Edit.*), has the following words:—“Adeo accuratâ regni administratione ac severâ disciplinâ Brianus usus est, ut feminam unam ab aquilonari Hiberniæ plagâ ad anstralem progressam annulum aureum in propatulo gestantem nemo attingere vel minimâ violatione afficere ausus fuerit.”

On this anecdote Moore composed his celebrated ballad,

“Rich and rare were the gems she wore.”

<sup>1</sup> *Osgleann in Umhall*, the name of a valley in the west of the county of Mayo. Umhall, the ancient principality of the O'Mailleys, was co-extensive with the baronies of Burrishoole and Murreck, in the west of the county of Mayo.

<sup>5</sup> *Carraic Eoghain*.—Situation not known to the Editor.

<sup>1</sup> *Inis Fail*.—Inch, in the barony of Shelmalier, in the county of Wexford, was anciently called by this name.

<sup>4</sup> *Eas Ruaidh*.—This wordy description of the cataract of Eas Ruaidh affords a good example of what was considered the sublime by the writers of Irish romantic

had abundance of food and kine ; her habitations were hospitable, spacious, and open for company and entertainment to remove the hunger and gloom of guests ; so that authors record that one woman<sup>q</sup> might travel Erin alone without fear of being violated or molested, though there should be no witnesses to guard her (if she were not afraid of the imputations of slander) from the well-known Osgleann<sup>r</sup>, in Umhall, in the west of the province of Connaught, to the celebrated remarkable rock of Carraic Eoghain,<sup>s</sup> in the east [*of Erin*], and from the fair-surfaced, woody, grassy-green island of Inis Fail<sup>t</sup>, exactly in the south of Banba [*Ireland*] of the fair margin, to the furious, headlong, foaming, boisterous cascade of Buadh, which is the same as the clear-watered, snowy-foamed, ever-roaring, particoloured, bel-  
lowing, in-salmon-abounding, beautiful old torrent, whose celebrated, well-known name is the lofty-great, clear-landed, contentious, precipitate, loud-roaring, headstrong, rapid, salmon-ful, sea-monster-ful, varying, in-large-fish-abounding, rapid-flooded, furious-streamed, whirling, in-seal-abounding, royal, and prosperous cataract of EAS RUaidh<sup>u</sup>, and  
thence

tales ; the reader may compare it with Virgil's description of Charybdis ; and with Mac Pherson's wild imagery, throughout his poems of Ossian, that he may perceive how the latter, while he adopted the images, chastened the language of the old Gaelic bards. The cataract of Eas Ruaidh is mentioned in the Irish Triads as one of the three great waterfalls of Ireland, and one would be apt to infer from this exaggerated description, that it was as stupendous as the falls of Niagara. It is on the River Erne, in the town of Ballyshannon, in the south-west of the county of Donegal, and though not a high fall of water, is

very loud, vehement, and grand, especially when the tide is out, in consequence of the great volume of water rolled down the rock, the river being the outlet of the great chain of lakes called Lough Gowna, Lough-Oughter, and the Upper and Lower Lough Erne. It is described as follows, in O'Donnell's *Life of St. Columbkille*, as translated by Colgan :

“ Ad Ernæ marginem pervenit (Columba) celebrem illam spectaturus seu cataractam seu rupem vulgo *Eas Ruaidh* appellatam : de cujus prærupta crepidine totus is vastusque fluvius sese in subjectum alveum præcipiti casu magnoque fragore

no da Mac uill Inimnirige, co tracht porraib tarim-éruaib  
taeip-cuibraicéca Toraiḡe ar tuairceip.

ḡur ob do éarimoltaib tigeipuar ocup d'indómaréca amiripe  
ḡan élned, ocup oipeácar ḡan amirinne, in aró-plaéca h-uí Annm-  
pech anuar conige iem.

Nip b'ingnad ampear i n-indarein aḡ h-ua Annmipech, ói do  
h-upmarédo rén paeipḡda, romeanail, do'n aró-plaith ocup d'  
Érimn i comrac pe éile: uair ip e anó po uair ocup ampear,  
ocup air earcaí, ocup paeip-laithi paeáctmaíne, in po h-oirpned in  
t-aró-plaith, h-ua Annmipech, i n-oipeácar na h-Éreann, .i. i timn-  
pḡeadaí in tpear cadair comláne do'n oḡ-laithi aḡeanta, i  
porbta in dárna h-uair déaḡ deapipḡnaithi in éam-laithi céda,  
ocup i meádon mír Mai, ocup ba Dia Domnaḡ dapaíci ar ai  
laithie pectmaíne, ocup in oll-cuiged deaḡ-aír eipḡi ar iim.

Oip

ingurgitat."—*Trias Than.* p. 404. Ac-  
cording to the Four Masters (ad A. M.  
4518) this cataract was called Eas Aodha  
Ruaidh, i. e. the cataract of Aodh Ruadh  
Mac Badhuirn, who was drowned under  
it in the year of the world 4518. See  
also O'Flaherty's *Ogygia*, Part iii. c. 36.

<sup>v</sup> *Teinne Bie in Brogha*, was in the pre-  
sent county of Donegal, but the name is  
now forgotten.

<sup>w</sup> *Madh Inimnirige*.—This name is also  
forgotten.

<sup>x</sup> *Water-shooting*.—Porraib taeip-cuib-  
paicéca Toraiḡe, water-shooting cliffs  
of Tory. This island is situated in the  
sea, about nine miles from the nearest coast  
of the barony of Kilmacrenan, in the county  
of Donegal. It is one of the earliest places  
mentioned in the Bardic Irish history, and

is first referred to as the stronghold of the  
Fomorians, or African pirates, who made  
many descents on the coasts of Ireland, at  
a period so far back in the night of time,  
that it is now impossible to bring chrono-  
logy to bear upon it. In the accounts of  
these pirates it is called *Tor-inis*, or the  
island of the tower; but in the lives of St.  
Columbkille, and other tracts, it is always  
called *Torach*, i. e. *towery*, as in this tale,  
and the inhabitants of the opposite coasts  
of Donegal believe that it has derived this  
name from the tower-like cliffs by which  
it is guarded against the angry attacks of  
the mighty element. This seems to be the  
correct explanation of this latter name, for  
there are many lofty, isolated rocks on the  
opposite coast, called by the natives *tors*,  
or towers, and a remarkably lofty one on

thence northwards by Teinne Bec an Broghadh<sup>v</sup>, or by the great plain of Madh Inimrighe<sup>w</sup>, to the loud-roaring, water-shooting<sup>x</sup> cliffs of Tory.

Thus far the ardent praises of the reign of the monarch, the grandson of Aimmire, and the signs of the seasons *which were* without foulness, and his splendour without a storm.

It was no wonder that the times were thus in the reign of the grandson of Aimmire, for the noble, happy prosperity of this monarch and of Erin were ordained together. For this was the hour, time, age of the moon, and day of the week, *on which* the grandson of Aimmire, the monarch, was inaugurated into the sovereignty of Erin, viz., in the beginning of the third quarter of the bright day, at the expiration of the twelfth hour of the same day, in the middle of the month of May, and as to the day of the week, *it was* on Sunday, and the great fifth was the auspicious age of the moon<sup>y</sup>.

#### Time

the east side of the island itself, called Tormor, or the *great tower*. But though this is the true interpretation of its more modern name, *Torach*, still I am convinced that it was also called *Tor-inis*, i. e. Tower Island, from a Cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains.

The epithet  $\tau\alpha\epsilon\rho\epsilon\text{-}\sigma\iota\upsilon\beta\rho\alpha\iota\epsilon\tau\epsilon\chi\alpha$ , above applied to the cliffs on the opposite coasts of this island, is truly descriptive, as there are many hollow rocks amongst them which shoot up the water to an amazing height. There is one in particular called Mac Swyne's Gun, which shoots the water with so much force, and roars so loudly, that it is

often heard at the Giant's Causeway, in the county of Antrim. From all which it is evident that the writer of the Battle of Magh Rath was well acquainted with this coast, and it is highly probable that he was a native of Tircconnell; and that he wrote the story to flatter the pride of the ancient chiefs of that principality, the O'Muldorys and O'Canannaus, the direct descendants of the monarch Domhnall, its hero.

<sup>y</sup> *Age of the moon*.— $\Theta\epsilon\alpha\tilde{\gamma}\text{-}\alpha\tilde{\gamma}\text{-}\epsilon\eta\tilde{\gamma}\iota$ .—The word  $\theta\epsilon\alpha\tilde{\gamma}$  is here evidently an adjective qualifying the noun  $\epsilon\eta\tilde{\gamma}\iota$ , *age*, and signifies good, happy, or auspicious; it is evidently purely expletive. The month of May having thirty-one days, "the middle of the month" will be the 15th day, "at the expiration of the twelfth hour of the day." And since this day, as our author tells us,

Όχι ιρ αmlaio po ποδαίτεπ in αmlpeapι o αdam co haimpepi: .i. o αdam in opειnte, α h-opειnte ι m-bpaća, α bpaća ι papπ, α papπ ι minuit, α minuit ι ponεc, α ponεc in uapι, α h-uapι ι caoapι, α caoapι ι llaiti, α laiti ι pećtmain, α pećtmain ι mίp, α mup ι tpeimπι, α tpeimπι ι m-bliaōain, α bliaōain ι paegul, α paegul ι n-aeip.

Ιρ αmlaio cuipτεp cach ana έέλι d'poεlaćaib na h-aimpepi, .i. pe h-αdam lxx. ap tπι caoaiib in opειnte, opειnte co leit ι m-bpaća, bpaća ocup dά tπian bpaća ι papπ, papπ εo leitη ι minuit, da minuit εo leit ι ponc, ceitπι puinc ι n-uapι, ui. huapι ι caoap, ceitπι caoap ι llaiti, ui. laiti ι peacćtmain, tπica lāiti, no lāiti ap tπicaio, in cach mί, acćt εinmōća ocε-πicćeclι Peabpια nama.

Conao e pin eτεpceapι na h-aimpepi. Cio paōa paiceill caća pellpuum, ocup inuεi εacća h-uεoapι, ic poillpuεuo εacća pιp, ocup ic plomnuo εacća penćapι, ιp eaō inoπαίεap εup in maō cinnει, coitćeann, cpiuć-poclać cέαōna. Ιp e in ε-apō-plaεη o h-Αinmipech, dui, ιp maō ocup ιp inneom ποταίεti oηpια α εεελαε pεin inuεe εach eolapι, ocup bāpιe bpeacć-poluπ εacća bpiέtpe εap paεpam ocup εap ποταίεpεm puać-pεim puioίεti εacća penćapι oapι tuπεbamapι maō εup tpaπta.

Acć cena, pio boί Eπι εan inπnim aigi-pεin, ocup Teμαpι εan to-εpao, ocup Taillte εan tuπbpoō, ocup Uιpneć εan έllneō, ocup apō-ćuεiō

was Sunday, and the 5th of the moon, the Dominical letter of the year must have been B., and the new moon must have fallen on the tenth of the month. These criteria indicate A. D. 628, the date assigned by all our chroniclers to the commencement of the reign of king Domhnall.

<sup>2</sup> *Division of time.*—See note D at the end of the volume, in which the authorities

for this subdivision of the hour have been collected and discussed.

<sup>a</sup> *Without sadness.*—Teμαpι εan to-εpao. By Teamhair is here meant the chief seat of the monarch, for the place called Teamhair or Tara, had been deserted from the time of the monarch Dermot, A. D. 563, as we have already seen.

<sup>b</sup> *Taillte*, now Teltown, (from the geni-

Time is thus divided, from an atom to an age, viz., from an atom to an ostent, from an ostent to a bratha, from a bratha to a part, from a part to a minute, from a minute to a point, from a point to an hour, from an hour to a quarter, from a quarter to a day, from a day to a week, from a week to a month, from a month to a season, from a season to a year, from a year to a seculum, from a seculum to an age.

And thus are the different divisions of time proportioned to each other, viz., three hundred and seventy-six atoms in an ostent, one ostent and a-half in a bratha, one bratha and two-thirds in a part, one part and a-half in a minute, two minutes and a-half in a point, four points in an hour, six hours in a quarter, four quarters in a day, seven days in a week, thirty or thirty-one days in a month, except February alone, which has only twenty-eight.

Such is the proper division of time<sup>z</sup>. Though long may be the moralizing of every philosopher, and the digression of every historian, in elucidating every kind of knowledge, and relating every history, they aim at one fixed, general, definite point. The grandson of Aimmire, the monarch, then, is the theme and principal subject of all the knowledge, and the bright scope of every word which we have written and formed in the series of narrating each anecdote which we have hitherto set down.

To proceed. Erin was without sadness<sup>a</sup>, Tara was without affliction, Taillte<sup>b</sup> without misfortune, Uisnech<sup>c</sup> without corruption, and the

tive *taillten*); it is situated on the River Sele, or Blackwater, midway between Kells and Navan, in the county of East Meath. Public fairs and games were anciently celebrated here on the first of August, in the presence of the monarch, and a patron is still annually held here on the fifteenth of

August, which is supposed to be a kind of continuation of the ancient sports of Taillten.

<sup>c</sup> *Uisnech*, now Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath, where public fairs were annually held, in ancient times

apó-éuigíð Éireann gan éruppian, ó'n aóci pa h-aééuieað Ériu ap h-ua Annmipeé, sup in aóci po impeinaigepu Congal Claen, mac Scannlain Sciath-leátan, a dalta ppi Domnall dóit-lebair Daire, mhb deitbeir na dá n-uí n-uícoidech n-amraémar n-aíogill, .i. uí cipei ceiri, clum-puaíð, contraéta, ocup compeirte geoið glan-foigaidis, épér ap' aóimiled Éri; ói gé do baóur aóbal éuiri eli ic Congal 'man comepgi pin, .i. in dibad a deirici, ocup in epic-eaibad a éuigíð, ip é mtenúð in uíge pin ba deara do-pum Éri d'rágbáil, sup éinuil ocup sup toéaptail óg-piograíð Alban, ocup baet-buidm ópetan, ocup pluaí-neapit Saxon, ocup poigla Ppangc ocup Pind-íall, go h-Épinn, d'á h-aóimiled, d'aíthe a epaópa, ocup do dígal a deirici, ocup a dímaída ap Domnall; sup ob 'man aóbur pin po mnpaigpéð a éeli co epunn-Maí Comairi niri paitepi Maí puad-lindtec Rath; gu pabadar pé paep-laithi na peéct-maim ig mguin, ocup ig imbuaíad ann, sup po comepomaigtea a eneada; op ba h-imneapta a n-eapbada sup in Maipit mipeiní, mallacéaí, m-óánaí, map mapbad Congal Claen, mac Scandlain Sciathleátan.

Intpura in apó-plata h-uí Annmipech, adaní Maipit puamaim caé Mhuigi puad-linnitige Rath, cið cia po éódaíl co padail, ocup co puan-epom, pe cliaíab epitpe, cuibí, compaiteca cuil, ocup pe péirið íple, atepuaíga, aílgeana oippeéé, níi b'e in  
τ-απο-πλατ

on the first of May.—See O'Flaherty's *Ogygia*, p. iii. cap. 56, reign of Tuathal. See also Ordnance Map of the parish of Kiltare, where the ancient remains on Usnagh Hill are shown.

<sup>d</sup> *Domhnall of Derry*.—*Daire*, now Derry, or Londonderry, where, according to O'Donnell, in his *Life of St. Columbkille*, the monarch Aedh, the father of this

Domhnall, resided before he presented the place to St. Columbkille; but this cannot be true, for that saint had founded a monastery at Derry, in the year 546, before the monarch Aedh was of age. It is not to be presumed that king Domhnall had a residence at Derry, because he is called "*of Derry*," in this story, for he is also called of Tara, of Uisnech, of Dun

the great provinces of Erin without disturbance, from the night on which Erin was placed under the guidance of the grandson of Ainmire, until the night on which his foster-son, Congal Claen, the son of Scannlan of the Broad Shield, quarrelled with the same long-palmed Domhnall of Derry<sup>d</sup>, about the difference of the two ominous, unlucky, evil-boding eggs, namely, the egg of a blackish red-feathered hen of malediction, and the egg of a fine-feathered goose, through which the destruction of Erin was wrought: for although Congal had other great causes for that rebellion, such as the loss of his eye, and the circumscribing of his province, still it was the spite for that egg that induced him to quit Erin, so that he assembled and mustered the young princes of Alba, the vain troops of Britain, the forces of Saxonland, and the greater part of the forces of France and Fingall<sup>e</sup>, and brought them into Erin to destroy it, to revenge the loss of his eye, and the dishonour which he had received, on Domhnall. So that it was for this reason they met each other on the plain of Magh Comair, which is now called Magh Rath of the Red Pools; where they remained for the six full days of the week striking and wounding, during which their wounds were equal, for their wants were not considerable, until the unfortunate, cursed, unlucky Tuesday on which Congal Claen, the son of Scannlan of the Broad Shield, was slain.

As to the monarch grandson of Ainmire, on the night of Tuesday before the battle of the red-pooled plain of Magh Rath was won, though some may have slept agreeably and soundly, *being lulled to rest* by the thrilling, agreeable, and symphonious musical strings, and by the low, mournful, soft strains of minstrels, the monarch grandson

Balair, &c., where he never resided.—See Pedigree of king Domhnall, at the end of this volume.

Fingall the Irish at this period meant Finland, but this is far from being certain.—See O'Flaherty's Ogygia, Part iii. c.

<sup>e</sup> *Fingall*.—O'Flaherty thinks that by 56.

τ-αρθ-πλαῖτ h-ua h-Αἰνμπεῶς πο ἐὼσαι, πε ceipτ in ἐάτα, ocur με himpnnh na h-ιργαλε; uari ba h-αριτε ler in αρθ-ριγ a bpiun-δαλτα baiθε do bpiun-τσιγ-ῆαδύγ báip ap na báipach. Conat aipe rin po epig co h-αἰλαν α moch-δεαδoil na maθne Μαιρι μοιρε maθm-ιγε, ic bpeacat, ocur ic bán-ῖοιλλριγat an aip do'n la lán-poluip, comat he céo ní at ciθipeat gup-ταιτηem na gpiene ic glan-ῖοιλλριγat óp boipd-imlib in beata, tpe deiγ-ιπιp ocur tpe δεγ-ειpeθem, θipeῶ-pollpizῑ na διαδάcta τuiγτεp τpια eoluip, ocur τpια eaγnai-θεῶt, a glan-puῑtῑnb na gpiene.

Ip ann rin po epig in gpian glan-αρθ, gpiῑ-ταιτηeamaῶ, op pep-lannaib popτ-γlana ppiun-peiθ in ppeῑpi ταeb-γlann, talmanτα, ic aγγnaiῑ pe peol-uῑctachaib paizmῑti ppiar do cōmpoillpizat na cetθapiaiῑθi, ιti na da ciup apῑa, ambteanaῶa, oigpeta, uapῑa, θap h-opῑaigeat na poῑnpaῑaib poῑcῑngail θap ταeb-imlib in beῑta, do tpiatῑat tpien-bpiγi ταapaiγεῑcta in ciapa taiθliz teimntizε, po cumat ocur po cumῑaigeῑ θap ceapτ-meatῑon na ciunne, ocur ip amlaiῑ atait peim ocur da ciup min-γlana, mep-paizῑ, na moῑ-ῑmncell pe poluctuγat na pῑn ιti min-aiγῑbéli na h-uaiῑaῑcta ocur tpiom-neimnizῑ na teimntizεῑcta. Aῑt ceanna, ip ap in poῑt áip, aibnῑθ, paippizῑ, poῑleaῑtan, immedonaῶ, peitθep gpian ap gpiῑ-peannaib γapb-loipῑῑῑa, γepῑῑῑῑea γεalan, ocur da δεγ-punῑθ dῑc θoib-peim, ocur xxx. paipτ, no paipτ ap xxx. in caῑ pinῑθ, aῑt cenmῑῑa aen pinῑθ, ocur aquaiῑ α ainn-peim, ocur oct-pichῑtech é, muna bipex in bliatῑain, ocur mat bliatῑain bipex ip nai-piῑῑtech

<sup>f</sup> *Radiant countenance of the Divinity*,— i. e. religion and philosophy lead us to infer the existence of God from the splendour of the sun.

<sup>g</sup> *Frigid zones*.—Ιοip na oá ἐπιράποα.— From this it appears that the writer had

some acquaintance with the ancient Roman or Ptolomean system of Astronomy: he may possibly have had before him the lines of Ovid:

“Utque duæ dextrâ cælum, totidemque sinistra

grandson of Ainmire slept not, in consequence of the weight of the battle and the anxiety of the conflict *pressing on his mind*; for he was certain that his own beloved foster-son would, on the morrow, meet his last fate. Wherefore he went forth vigorously, early on the great Tuesday of the defeat, when the morning was streaking and illuminating the eastern sky, and the first object he beheld was the glowing bright face of the sun shining over the borders of the world, in whose rays, through good faith and good religion, through knowledge and wisdom, the more radiant countenance of the Divinity<sup>f</sup> is understood.

Then the bright-lofty, fiery-disked sun rose over the fair-banked, unobstructed horizon of the earth, moving with foresails, and up-rising to illuminate the four quarters of the world, between the two high, stormy, frozen, frigid zones<sup>g</sup>, which were fixed as fastening hoops around the extremities of the world, to moderate the great torrid force of the bright fiery circle which was fastened about the middle of the world. Next to these are two fine temperate zones, to moderate the seasons between the intensity of the cold, and the extreme sultriness of the heat; but the sun moves on the high, beautiful, wide, broad, middle circle, through fiery divisions of scorching lightning, which are twelve in number, each consisting of thirty or thirty-one parts, except one called Aquarius, which consists only of twenty-eight, unless the year be a bissextile one; but if the year be a bissextile one, then it consists of twenty-nine. The sign, through which the sun was travelling the day on which the Ultonians were defeated

Partesecant zonæ, quinta est ardentior illis:  
Sic onus inclusum numero distinxit eodem  
Cura Dei: totidemque plagæ tellure premuntur.

Quarum quæ media est, non est habitabi-

IRISH ARCH. SOC. 6.

lis æstu;  
Nix tegit alta duas: totidem inter utramque locavit  
Temperiemque dedit, mista cum frigore flamma."

Q

ναι-πίεττεχ; ocur ip é pind ap a peglaimi grian in laíte rin pind caem-íolair Chiangcpech. Uair in ix. ad laíte a paít pampaid do pampaid rin, ocur oét cal. Iuil do paíti, ocur Maire ap paer laíte peétmuine, ocur coigead píeett air epci.

Ij í rin uair ocur ampeap po eirgitar da éomartá caidi, éoit-éendá, cputaigéi, cumdaéta, ip cuibdi, ocur ip cormaili, ocur ip comlaine puariadair ugdair pe h-inntamlúgáð pe a céile, ocur delb-éomartá uiler, dimgaétach, dpech-íollrigéi na diaétaéta, inunð pon ocur gpií-aigeo gpuad-íolur, glan-eopocht, gpií-taitnemaé grene, ic epgi i n-uillind ingantais, examail, oirpéir-depiciit na h-Inma, d'oirpugad inuorair a poipe, ocur a paðaire, ocur a pig-íoilpi, do legud a loipi, ocur a lappac, ocur a loimnigi pa tpeabair, ocur pa éuaétaib, ocur pa élaét-érichair in talman. Ocur din aiged aobal, orcarða, popleétan in apud-pig, h-ui Ainmipeé co n-gpiir, ocur co n-glaine, ocur co n-a gpuad-íoilpi. Co n-a peidi ocur co n-a puéin, ocur co n-a porcarði, co n-a cputi, ocur co n-a cáime, ocur co n-a comlaine, co n-a puad, ocur co n-a paire, ocur co n-a pomairi. Co n-a h-aíb, ocur co n-a háilli, ocur co n-a h-orcar-uaét, co n-a deitbepead, co n-a dellpiad, ocur co n-a deaprcnugad do dpechair dighairi, daétamla, delb-éomartácha daendáéta in domann, ap n-epgi ap in uillind iat-glain, aigearéta, iartar-éuar-cerpaig na h-Eorpa, i comdail ocur i comairpi gnuipi gpuad-íoilpi gpiéne, do cpeiduum co comlan, ocur do éompegad a cur-aile.

Nip pupail ann do'n apud-plaít d'ua Ainmipeé, go po deaprcnaige a delb da cac delb, ocur go éinneð a épué, ocur a éiall, ocur a cac-oirbeirt, a emec, ocur a eangnum, ocur a porpamlaét, a gáir,

<sup>h</sup> *Cancer*.—I pino Camgcpech —These characteristics of the year indicate A. D. 637, of which the Sunday letter was E., and therefore the 8 Kal. Jul., or the 24th

June, fell on Tuesday. The Golden number also being 11, and the old epact 20, the 29th June was the day of new moon, and consequently the moon's age, on the 24th,

defeated, was the bright-lighted sign of Cancer<sup>b</sup>, it being the ninth day of the Summer quarter, the eighth of the calends of July, Tuesday being the day of the week, and the moon's age twenty-five.

This was the time and hour that two general certain protecting signs arose, the most similar, like, and complete that authors ever found to compare with each other, and with the most glorious, radiant countenance of the Divinity, namely, the radiant, brilliant, effulgent, and delightfully glowing face of the sun, rising in the wonderful south-east corner of India, to open the door of its eyesight and royal brightness, to shed its rays, flame, and radiance upon the tribes, nations, and countries of the earth<sup>i</sup>; and the great, magnificent, hero-like, broad, bright countenance of the monarch grandson of Aimmire, with a glow and brightness, with light and tranquillity, with radiance, comeliness, and beauty, with perfection and form, with nobility and dignity, with serenity and grace, with augustness, splendour, and effulgence, exceeding all the dignified, fair, and beautiful human countenances in the world, rising in the fair-landed, chilly, north-western corner of Europe, before and opposite the bright face of the sun, to believe entirely in, and to view its indications<sup>j</sup>.

It was not to be wondered at in the monarch grandson of Aimmire, that his countenance excelled every countenance, that his personal form, wisdom, and valour in battle, his hospitality, prowess, and

was, in accordance with our author's statement, 25. It appears, also, that according to our author's calculation, the summer quarter of the year began on the 16th of June. The sun enters the sign Cancer, according to the old calendars, on the ides [i. e. the 13th] of June.

<sup>i</sup> *Of the earth.*—In *talman*.—It is curious that the masculine form of the arti-

cle is here, and in some of the best MSS., connected with *talman*, the genitive case of *talām*, the earth, which is a noun of the feminine gender. The same is observable of the word *τῆρ*, a country, Lat. *terra*.

<sup>j</sup> *To view its indications.*—i. e. king Donmall rose to view the sun rising, to see whether its aspect boded success in the battle which he was to fight on that day.

ḡáir, ocup a ḡairceð ocup a ḡimpráda, a muiunn, ocup a mairneç, ocup a mór-meanma, a raç, ocup a rigdaçð, ocup a ruitheandáçt, daí triath-buidimb toḡaidi in talman; ár nír iadrap ocup nír compairceat fa aen duine peme miam, psem a foðla pmechar map do iadrap fá'n arð-plaíð h-ua n-Áimmipech, uair ip iat po na dual-ḡimairéa duchura nír ari diallurcar Domnall a cuirib cairdiura, ocup a cormaileçt éneoil na n-oirpeç ocup na n-uapal-aípeç airnirter ocup airnirgter me, o Chonn Ced-éatáç, mac Fedlimid Reaçtmar, mic Tuatáil Teaçtmar, mic Fiachad Finnola, mic Fearadaiḡ Finnpechtaiḡ, mic Crimthamn Nianáir annar co Domnall, mac Aeda, mic Áimmipeç, mic Setna paimenail, potal-ḡimmaiḡ, ar rin ruar .i. corcup Chumð lair a laçair caçta, ocup a epodaçt i cath-comlann; einach Airt Aen-þir, ocup a aeðdaçt pe h-ainnirib; ciáll-ḡáir Chopmaic hui Cuind, ocup a þoiditi airt-miḡ; corpuimaiḡ Cairppi Lipechar, ocup a luat-urcar laimaiḡ; fíchdaçt na plaçta Fiachach, ocup a iair-mairt d'á aicmedaib; mepnech Muiradaiḡ Tirḡ, ocup a ter-molta tigeairmar; echtmairpe Echach Minmedoin, ocup a menmanrað miled; nóir ocup man-epoçta Neill Nai-ḡiallaiḡ, 'ma roglaic ocup 'ma ppiémaigic neairt-clanna Neill tear ocup tuaid, tar ocup tiar; epaeb-dearica Conaill ḡulban i nglenn-porptaib a ḡnuir; Cath-beim colḡ-buabpech claidim in Chonaill ceatna rin i n-dorinn-ḡlacab doir-lebpa Domnall; polt po-çar por-opda Fearḡura, mic Conaill, a ḡ-coméuige a éind; rið-maibḡi pemidi, ríth-ḡorma Seactna, mic Fearḡura i n-mchumdaç a aigçt.

Oðoirppe

<sup>k</sup> *Con of the Hundred Battles*.—This name is Latinized Quintus Centimachus by O'Flaherty, in *Ogygia*, Part III. c. 60, p. 313.

<sup>l</sup> *Fedhlímidh the Lawgiver*, is rendered Fedlimius Legifer by O'Flaherty, in *Ogy-*

*gia*, Part III. c. 57, p. 306, and Fethlemi-dius legifer by Colgan, in *Trias Thaum.* p. 447.

<sup>m</sup> *Tuathal the Legitimate*, in Irish *Tu-açal Teachtmar*, is Latinized Tuathalius Bonaventura by O'Flaherty, in *Ogygia*,

and puissance, his sagacity, feats of arms, and achievements, his spirit, courage, and magnanimity, his prosperity, royalty, and splendour exceeded *those of* the most princely and distinguished tribes in the world; for there met not, and there united not in any one person before, such distinguished genealogical branches as met in the monarch grandson of Aimmire; for the following were the ancestral hereditary characteristics which he derived from his consanguinity with, and descent from the chiefs and noble fathers, who are enumerated and named *in the pedigree* from Con of the Hundred Battles<sup>k</sup>, the son of Fedhlimidh the Law-giver<sup>l</sup>, son of Tuathal the Legitimate<sup>m</sup>, son of Fiacha Finnola, son of Feradhach the Just<sup>n</sup>, son of Crimthann Nianar, down to Domhnall *himself*; son of Aedh, son of Aimmire, son of the prosperous and proud-deeded Sedna. Namely, he had the triumph of Con in the field, and his valour in battle; the hospitality of Art the Solitary, and his courteousness to women; the wisdom of Cormac, the grandson of Con, and his royal forbearance; the *skill in the art of* defence of Cairbre Lifeachair, and his dexterity at arms; the fierceness of prince Fiacha, and his munificence to his tribes; the courage of Muiredhach Tirech, and his laudability of reign; the chivalrousness of Eochaidh Muighmhedhoin, and his heroic magnanimity; the *polished* manners and beauty of form of Niall of the Nine Hostages, from whom the Ui-Neill, south and north, east and west, branch off and ramify; the bright eyes of Conall Gulban in the hollows of his countenance, and the terrific sword-blow of the same Conall was in the long-palmed arm of Domhnall; the curling golden hair of Fergus, the son of Conall, covered his head; the mild, graceful, black eyebrows of Sedna, the son of Fergus, ornamented his face. The prince  
had

Part III. c. 56; but the cognomen Techtmar is more correctly explained lawful, legitimate in the Book of Lecan, fol. 221.

<sup>n</sup> *Feradhach the Just*, is rendered Feradachus Justus by O'Flaherty, in Ogygia, Part III. c. 54, p. 300.

Οδοιρρρε έίρτεέτα Αινμπε, mic Σεατνα, α ρεαν-αάαρ φόρ ι ποδαλ  
να πλαάα; ζυζ, ocup ζρεανν, ocup ζνυιρ-δεργι Αεδα, mic Αινμπεech,  
α δεξ-αθαρι bodem, ι cumdach ocup ι comeaζap opείce delbnaide  
Domnall.

Comd iac pin na neice puaicinte, pynnpaδaάa, pyp ap diall,  
ocup pyp ap delb-cormailgiurap Domnall ι peaméup na mζpaide  
peme. Aét éena, nyp pypal dno aen dune páp iadpa ocup páp  
múoθhaiζpeac na h-epnaile pin uile, ζo maδ éenn coθnaζci co-  
maipie do cacth, ocup ζo maδ τιζeapna τιθnaictech tuapiurail  
d'uaiplib ocup d'ápo-maizib, cen co beith popaχt na ppeapabpa  
pyp m apθo-puζi. Uap ba he pin aen dune dap dpech-depζ-delb-  
aized deryenugud delbi do daimib m domann, .i. Domnall, mac  
Aeda, mic Αινμπεech, mic Σεατνα, mic Pcapypa Cenn-pata,  
mic Conall Zulban, mic Neill Naí-ζiallaζ, mic Echach Muio-  
meaðoin, mic Muipenaζ tipiz, mic Píachach Spaptime, mic  
Caprpe Upeaáap, mic Cormaic cupata, mic Aipz Aenpyp, mic  
Cinnu Ceo-caάaiz, pa compaicit clanna caide, cormaille, copp-  
pedi, ciallba, coitcenna, cpaeb-ζapta, cacth-apbeapactha, Cinnu  
Ceo-áaάaiz.

Iap pin mnpaizyp m τ-apθo-puζ co Tuléan na d-tailzeann, ap  
lap m longpupz, baile ι m-biθip apθo-naín Epeann ic tupebaíl a  
tpatθ, ocup α cantain α n-upnaizci; ζup paópitaρ ζapι ζann,  
mac

° *Lively face.*—For the periods at which these different ancestors of Domhnal flourished see his pedigree at the end of this volume.

If these characteristic distinctions of the royal ancestors of king Domhnall were not *imagined* by the writer, he must have had more copious accounts of them than we are able to discover at present. It is probable, that he had ancient poems addressed to

many of them, which have been since lost, in which allusions were made to their personal forms, and to the attributes of their minds; and it is not unlikely that he drew also on his own imagination, which, we have every reason to believe, was sufficiently extravagant, for the qualifications of others for which he had no authority. There are documents still remaining which would bear him out in many of the qualifications

had also the acuteness of hearing which distinguished his grandfather Aimmire, the son of Sedna; and he had the voice, hilarity, and rudeness of countenance of Aedh, the son of Aimmire, his own good father, well expressed in his lively face°.

Such were the particular distinguishing attributes derived by Domhnall from the kings, his ancestors; and it was inevitable that any one in whom all these characteristics were united and concentrated, should not be the head of counsel to all, and the bountiful payer of stipend to nobles and arch-chieftains, even though there should be resistance or opposition to him regarding the monarchy; for he was the only man whose countenance excelled in form and majesty all the countenances of the men of the world, namely, Domhnall, son of Aedh, son of Aimmire, son of Setna, son of Fergus Cennfada, son of Conall Gulban, son of Niall of the Nine Hostages, son of Eochaidh Muignhedhoin, son of Muiredhach Tirech, son of Fiacha Sraibhtine, son of Cairbre Lifeachair, son of Cormac the Heroic, son of Art the Solitary, son of Con of the Hundred Battles, in whom all the powerful, fair-bodied, wise, wide-branching, warlike race of Con of the Hundred Battles, meet.

After this the monarch advanced to Tulchan na d-Tailgenn<sup>p</sup>, in the middle of the camp, where the distinguished saints of Erin were used to chant their vespers and say their prayers; and he sent Gair Gann, the son of Feradhach<sup>q</sup>, to request the arch-chieftains of Erin to hold

he ascribes to some of those kings, such as the wisdom of Cormac, the dexterity at arms of Cairbre Lifeachair, &c.

<sup>p</sup> *Tulchan na d-Tailgenn*,—i. e. the hillock of the saints. The name is now forgotten at Magh Rath. *Tailgenn*, which was first applied by the Druids to St. Patrick, and signifies *of the shorn head*, “*circulo tonsus in capite*” (Trias Thaum. p.

123), was afterwards employed to denote any distinguished saint who became the patron of a diocese or parish.

<sup>q</sup> *Gair Gann Mac Feradaigh*, is not mentioned in any of the Irish Annals or genealogical books, accessible to the Editor, so that he cannot determine whether he was a real or fictitious character.

mac Feraðaiḡ, d'fopconḡar fop arð-maítib Epeann ar co cinnuī·  
 a comairli im cath no im comaðaib do Chongal. Iḡ de rein po  
 epḡidaḡ uairli ocur arð-maíti Epeann, ocur iaḡpaḡ co h-anbail,  
 opcaḡḡa, moḡiḡ, pa ḡpeich n-velh-comaḡpḡaḡ n-Ḍoinnall, ocur  
 ḡelbair Ḍonnall na hḡiaḡpa beca pa do ḡeḡtuḡaḡ na comairli  
 pe cach, ocur d'fuaḡaít a h-aḡḡair ocur a h-aiceanta:

Cio do ḡén pe Congal Claen,  
 a ḡuīpe nime na naem?  
 ní uil ḡam beít im beḡaḡḡ,  
 ic mac Scannlain Sciaḡ-leathan.

Ḍa tḡéiḡear mo ḡiḡi peill  
 do Chongal im ḡaīpceḡ ḡéir,  
 canḡaḡḡeḡ 'ḡum ḡuaḡaib tḡeill,  
 naḡ am ḡiḡ ḡuaḡaḡḡ, po ḡenn.

Ḍa tuḡaḡi caḡ iḡ Congal,  
 taḡḡ ḡiḡ Cuailḡi na ḡ-comḡam;  
 ḡuīḡan ḡal i taḡaḡi ann,  
 taḡḡ a ḡalta le Ḍonnall.

Fop ḡói ḡnaít ḡḡaīḡear ḡala:  
 ibiḡ hḡain ḡoīḡbi, ḡuba,  
 ḡóḡiḡ ḡaḡḡ-clann ar cach ḡí,  
 biḡḡ óḡán ḡana haichí.

Cio do ḡ.

Iḡ and ḡin po ḡinnḡet na cūḡeḡaḡ a comairli, ocur níḡ eap-  
 aentaḡ im t-apḡ-plaít h-ua Annḡipech na n-aḡaḡḡ-rein; ocur ba  
 h-i comairli po ḡinnḡet, ḡan beít pa comaðaib claena, cennḡḡoma,  
 cḡḡaḡḡnaḡa Chongal, aḡḡ caḡ do ḡinnḡeḡ ma comair, ocur a  
 ḡoicḡaḡḡ do tḡaḡḡḡḡḡ ḡan tḡeḡḡḡam, ar laḡair m laithe ḡin.  
 Iḡ de ḡin po epḡiḡ m t-áḡḡ-ḡiḡ, ocur po upḡḡaḡ a oll-ḡuḡ moḡiḡ  
 oī aḡḡḡ, do ḡḡeḡaḡḡ ḡaḡḡaḡḡ ḡḡaḡḡ-ḡoillḡi ḡaḡḡeal; ocur iḡ eḡ  
 po ḡaḡḡḡḡḡ ḡu:

Epḡiḡ,

hold a consultation about whether battle or conditions should be given to Congal. Wherefore the nobles and arch-chieftains rose up, and proudly, nobly and majestically closed around the well-known remarkable countenance of Domhnall; and Domhnall composed the few words following to interrogate all as to the counsel, and to set forth its cause and nature:

“What shall we do with Congal Claen,  
 O Lord of heaven of saints?  
 I cannot remain in life  
 With the son of Scamlann of the Broad Shield.  
 If I resign my noble kingdom  
 To Congal of fierce valour,  
 It will be said among my tribes awhile  
 That I am not a mighty or firm king.  
 If I give battle to Congal,  
 That king of Cuailgne *renowned* for feats shall fall;  
 Mournful the event which will happen there,  
 His foster-son shall fall by Domhnall.  
 Against the false *ones* battles are ever gained:  
 Ravenous black ravens shall drink *of blood*,  
 Some nobles from every house shall perish,  
 There is a youth on whom it will be a stain.  
 What shall,” &c.

Then the provincialists held a council, and the monarch grandson of Aimmire did not dissent from them; and the resolution to which they came was, not to submit to unjust, exorbitant, and unreasonable conditions from Congal, but to give him battle, and put down his ambition without mercy on that very day. Wherefore, the monarch rose and raised his powerful regal voice on high, to exhort the bright-checked youths of the Gaels, and spake to them in this wise:

Εργιο, εργιο, α ογυ, αρ in τ-αρϋο-μυζ, co hercaio, ocup co haentaiaç, co cobpaio, ocup co celliðe, co nearτmαp, nearm-πcaτ-ach, με pperταl να ποpécni pea Uλαð ocup allμαpach; αέτ éena γupa pεpcaρ pλαitupa, ocup γupa h-αthéni αρεécaρ δ'Uλλ-ταib ocup δ'allμαpícaib α combaγ ocup α comeργi με claien-biðγaib Chongal in baρ cenn-ρi do'n éuρ pa; ocup ðin γupa ταéap τiύγ-ba γan τεapapγan ðo Chongal cach caτ-choma éoméγni éumγeap; uap n ðiγ τapb τnuτ-meap, τpοðac α έεapapγan, na ðunne co n-oll-γhímab ðiaðail ðiγðuð, muna ταððiγéα o τpom-épaðe, uap buð έεpumaði α ιapγnó ocup α oipépecht aγum-πa, ocup buð ciúmmðe α epitη-γallpa ciúmað in epðe, γið γεoγanτεp mo épéti-ðalta epaðe Congal. Ocup α luét in ταeib ρi έεap ám ale, baρ apϋo-μυζ Epenn, .i. α apϋo-élanma Oilella Ulum, ocup α ðeγ-élanma ðéðla Ðáppíne, ocup α clann-maicne epòða Conaape, ocup α éaem-émeð

<sup>1</sup> *Olioll Olum*.—Α apϋo élanma Oilella Ulum.—Olioll Olum was king of Munster about the year 237. He is the ancestor of the O'Briens, Mac Carthys, O'Donovans, O'Sullivans, O'Donohoes, and of almost all the distinguished families of Munster, of Milesian descent. Of all his descendants the O'Donovans are the senior, being descended from Daire Cearb, the second son of Olioll Flannbeg, king of Munster, and senior representative of Olioll Olum, while the Mac Carthys, and all the other families of the Eugenic line, are descended from Lughaidh, the third son of the same king. The descendants of Eochaidh, his eldest son, became extinct in Crimthann Mor Mac Fidaigh, one of the most celebrated of the Irish Monarchs, who began his reign about the year of our Lord 366.—See O'Flaherty's *Ogygia*, Part III.

c. 81. See also Note G, at the end of this volume.

<sup>2</sup> *Race of Daírfhine*.—Ðeγ-élanma oeuла Ðáppíne. These were a powerful people in Munster in the second, third, and fourth centuries, not considered to be of Milesian descent, but their power was much crippled by the race of Olioll Olum in later times. After the establishment of surnames in Ireland the principal families of this race were the following: O'Driscol, O'Coffey, O'Curnin, O'Flynn Arda, O'Baire of Munter-Bhaire, O'Leary of Rosscarbery, O'Trevor of Kilfergus, all in Munster, and Mac Clancy of Dartry, in the county of Leitrim in Connaught.—See Keating, Pedigree of O'Driscol.

<sup>3</sup> *Conairè*.—Clann-maicne epòða Conaape.—These were the descendants of Conairè II., who was monarch of Ireland

“Arise, arise, O youths,” said the monarch. “quickly and unanimously, firmly and prudently, vigorously and fearlessly, to meet this attack of the Ultonians and foreigners; so that the evening of the reign and the destruction of the dominion of the Ultonians and foreigners shall be brought about, who are on this occasion joined and implicated in this iniquitous insurrection of Congal against you; and so that the battle reparations, which Congal so loudly demands, may be the battle in which his own final destruction shall be wrought; for a furious, enraged bull is not entitled to protection, nor a man with the daring deeds of a demon to forgiveness, unless, indeed, he is purified by repentance; (for even though the beloved nursing of my heart, Congal, should be slain, his sorrow and regret *for his crimes* would make me lighter, and his anguish *for past offences* would render my wounded heart calmer). And you, men of the south,” said the monarch of Erin, “you high descendants of Olioll Olum<sup>r</sup>, you good and valiant race of Dairfhine<sup>s</sup>, you brave progeny of Conairè<sup>t</sup>, you fair, protecting offspring of Cathair<sup>u</sup>, and you

about the year 212. A very distinguished branch of them passed over into Scotland, where, as venerable Bede informs us, “they obtained settlements among the Picts either by an alliance or by the sword;” but the people here addressed by the monarch Domhnall were the inhabitants of Muscraighe Mitine, in the present county of Cork; of Muscraighe Breogain, now the barony of Clanwilliam, in the county of Tipperary; of Muscraighe Thire, now the baronies of Upper and Lower Ormond, in the same county; and of Corea-Blaiseinn, now the baronies of Moyarta and Clonderalaw, in the south-west of the county of Clare, in all which the descendants of this

monarch, Conairè, were then settled. The families then settled in these territories were a few centuries afterwards possessed by the descendants of Olioll Olum, so that we have no account of the chieftains of this race in modern times, with the exception of the O'Donnells of Corea Bhaiscinn, who, however, sank under the Mac Mahons (a branch of the O'Briens of Thomond), in the fourteenth century.—See O'Heerin's Topographical Poem, for the possessions of the descendants of king Conairè, at the Anglo-Norman Invasion of Ireland.

<sup>u</sup> *Protecting offspring of Cathair*.—Caem-  
cine cornamaic Cažáip.—These were the



you great and triumphant inhabitants of Leath Mhogha<sup>v</sup> in general, remember to Congal the bitter, sharp-insulting, loud-abusing words which he said to you. ‘A hound’s valour over ordure’ is his insult to the heroic troops of Leinster; ‘the belly of a pig to its side’ his saying to the Ossorians<sup>w</sup>; ‘stares on the oak’<sup>x</sup> he likens unto the noble hosts of Desmond<sup>y</sup>! And you, men of the north,” said the monarch of Erin, “your heroes have not less cause to remember to Congal the last heavy-insulting derogative comparisons he has made of your tribes: ‘a cow’s udder boiled in water’ he compares to the bright-skinned valiant bands of Cruachan<sup>z</sup> and Connaught. ‘A hedge of white hazel before men’ he likens unto the heavy, prosperous, active tribes of Tara and fair Meath. As to my own soldiers and exiles, moreover,” said the upright king of Fodhla [Ireland], “their heroes are no less degraded by the reviling, reproachful, spiteful comparison which Congal has made to them. ‘Caer ar geimiu’<sup>a</sup> he calls them. Wherefore hear and remember my exhortation of a lord, and my command of

<sup>x</sup> *Stares on the oak*.—The stare or starling, called by the Irish *opuio*, is a very timid and unwarlike bird.

<sup>y</sup> *The noble hosts of Desmond*.—*De pinu-muin*, *Desmond*, at this time comprised the south half of Munster, being divided from Thomond by a line drawn from Brandon Hill, in Kerry, to Lismore and Dungarvan, in the county of Waterford; but in later ages Desmond comprised only Mae Carthy More’s country.

<sup>z</sup> *Cruachan*.—*Cpuachna*, Gen. of *Cpuacha*, or *Cpuachan*, the name of the ancient palace of the kings of Connaught. It is now called Rathcroghan, and is situated nearly midway between Tulsk and Belanagare, in the county of Roscommon,

and the ruins of several forts, and of an extensive Pagan burial ground, called *Roilig na Riogh*, i. e. the cemetery of the kings, are still to be seen at the place.—See Ordnance Map of the parishes of Ogulla and Kilcorkey, on which the present remains at Rathcroghan, with their names, are accurately shown. It is remarkable that the Ultonians of the ancient Irish race still consider themselves as hardier and more warlike than the natives of Munster, Connaught, or Leinster, and would not hesitate, even at this day, to call them soft fellows, not fit for war or hardship.

<sup>a</sup> *Caer ar geimiu*; it has been thought better to leave this phrase untranslated.

ocur m'fopcongar airig ocur airid-ríg oirib-rí; .i. nar ub ríblach, pul-raðaracach, ríðibrech ríib i culaib in caéta umab ar caé n-airid, aét gur ob cioda cenn-eroma, compenn bar cupaid do éorham na caé-laétreé; gur ob tenna, eroma, taé-greamannaáa tuimde bar trien-fear pe tennatib trom-éalman, ocur gur ba luaéta, leiomig, ledaicéaig lana bar laécraide i comneart bar colg, ocur bar craitrech, ocur bar caeth-reaé; ocur na h-eirgead uab d'innraigid na h-impeayna aét caé aen gur a h-ércad a himd-raigid. Uar ba taeb pe tollairbe do éigearna taeb pe ferð-lonnaib bar rir-laeé-rí, mun ub comdicra bar cupaid co laéair da luaé-éorham: ocur mað comdicra cetraða bar trien-fear, tabrað in tachar ra co taléar, tul-borib, tarb-medigéi, trier-leiomach, mar a taethar 'gá tarpuagairé duib o annirir bar n-naral-brathar, .i. na petlamne rig-joillir, ocur na leig logmaire, ocur na craib cellid, corp-rianta, comdet a cripalach depeach, deirgriédech derb-glanruine na diaðachta, .i. Colum Cille, mac pellmida rir-uðarpta Feðlimid, a pine Neill Na-giallaig; gur ub ar aérir na h-irlabra rin do orðais in t-uðar na ferba fileð ra, mað rón ocur na breath-poela brathar:

Tabraíð in caé co calma,

irir rig ir rig-ðanna,

ppantep ar rluaig Ulað án;

bud cuman leo a n-marbhaig.

Tabraíð in caé co calma,

irir rig ir rig-ðanna;

gabar

<sup>b</sup> *Columbkille, the son of Feidhlimidh.*— For the relationship between the monarch Domnall and St. Columbkille see genealogical table, showing the descent of O'Maoldoraidh, O'Canannain, and Mac Gillafinnen, at the end of this volume. Adamnan states distinctly, in his Life of

Columbkille, (lib. i. c. 39.) that that Saint foretold the battle of *Munio Cethirni*, or *Dun Ceithirn*, which was also fought by Congal against king Domnall, about ten years previous to this of Magh Rath.— *Colgan Trias Thaum.* p. 349. The Irish generals were accustomed to tell their

of a prince and monarch to you, namely, be not found loitering, gaping around, and unsteady in the rear of the battle; but let the conduct of your heroes be brave and headstrong to maintain the field of battle; let the feet of your mighty men be firm, solid, cemented, and immoveable on the earth, and let the hands of your champions be quick, expert, and wounding in using your swords, lances, and warlike shields, and let none of you go into the conflict except one who longs to approach it; for it would be trusting to shadows in a prince to trust to the exertions of your heroes unless they were all equally anxious to rush to the scene of action to defend him. And if the minds of your mighty men be equally anxious, fight this battle firmly, fiercely, furiously, and obstinately, for this battle is foretold to you since the time of your noble relative, viz., the royal bright star, the precious gem, the wise, self-denying, meek, divine branch who was in the charitable, discreet yoke of the pure mysteries of the Divinity, namely, Columbkille, the good and learned son of Fedhlimidh<sup>b</sup>, of the race of Niall of the Nine Hostages.” To record this speech the author composed these poetic words:

“ Fight the battle bravely,  
 Both king and prince;  
 Let the noble host of Ulster be defeated;  
 They shall remember their emulation.

Fight the battle bravely,  
 Both king and prince;

Let

soldiers, before every formidable battle in which they were about to engage, that victory had been foretold to them in that battle by one of the early Irish saints. As late as the reign of Elizabeth, Hugh O'Neill, Earl of Tyrone, caused O'Clery

to read a prophecy of this nature ascribed to Columbkille, aloud to his army before the battle of the Blackwater, fought in the year 1595, in which he gained a signal victory over the Marshall of Newry and his veteran English forces.

gabarí doib co taeṛpat ann,  
 in da Congal im Domnall.  
 Domnall bṛeac, mac Eachach áin,  
 ocup Congal, mac Scannlain,  
 Aed ip Congal meic Eachach,  
 ocup Suibne paeṛ-bṛeṫach.  
 Co tí dīth bṛetan co bṛath,  
 ocup dīṫ Saxan paeṛ-ḡnaṫ,  
 co na nīa pēar beṫad pāp  
 d'Ulltaib uab na d'allmarchaib.  
 Cṛet pa tancatāp o tīg,  
 manne Eachach a h-Alban?  
 pōpād lōp doib Congal ciap,  
 ap ulc ocup ap anpīap.  
 Féḡad lib Congal Cuailngi,  
 oḡ na ciṛce clúm-puadī,  
 cṛed pīl eturpu etip,  
 ip oḡ in ḡeóid ḡel-eitig?  
 Ip bec d'pēoil  
 itip uig cīpce ip uig ḡeoid;  
 maipḡ do mīll Epīnō uile,  
 tṛe impeapann aen uige!  
 Tapḡad lán pēṫ n-dabac n-dpōn  
 d'uigib ḡéd in aen maō,

ocup

*\* Congal of Cuailgne.*—Congal Cuailg-  
 ne.—Cuailgne is the name of a very cele-  
 brated mountainous district in the now  
 county of Louth, lying between Dundalk  
 and Newry. Congal is called of this place  
 not because he was the possessor of it, but

because it originally belonged to the pro-  
 vince of Ulster, of *all* which his ancestors  
 had been kings. The ancient Ulster, as  
 we learn from the best authorities, ex-  
 tended southwards as far as Inver Colpa,  
 the ancient name of the mouth of the

Let them be pressed till there fall  
 The two Congals together with Domhnall.  
 Domhnall Breac, the son of noble Eochaidh,  
 And Congal, son of Scannlan,  
 Aedh and Congal, the sons of Eochaidh,  
 And Suibhne the just-judging.  
 Until eternal destruction to Britain come,  
 And the destruction of the ever-noble Saxons,  
 So that not one man shall go eastwards from you  
 Of the Ultonians or of the foreigners.  
 Why have they left their home,  
 The sons of Eochaidh from Alba?  
 It was enough for them that Congal the black  
 Should be in evil and insubordination.  
 Behold ye *the conduct of* Congal of Cuailgne!  
 What is the difference at all between  
 The egg of the red-feathered hen,  
 And the egg of the white-winged goose?  
 There is little difference of meat  
 Between the hen egg and the goose egg;  
 Alas for him who destroyed all Erin  
 For a dispute about one egg!  
 The full of seven strong vats was offered  
 Of goose eggs together,

And

River Boyne, and comprised not only the mountains of Cuailgne, now correctly called in Irish Cuailghe, and Anglicised Cooley, but the entire of the county of Louth, which now belongs to Leinster. At this time, however, Congal was only king of Ulidia, and possessed no part of

this mountainous district, for it then formed a portion of the territory of Oirgial, Anglicè Oriel and Uriel, which belonged to Maelodhar Macha. It was wrested from the Clanna Rudhraighe so early as the year of Christ 332.

ocur uḡ oip imaille,  
 ap uachtar cáca dābécē.  
 Tapḡara dō Congal Claen,  
 in tan po bī aḡ Dun na naem,  
 bennaécṫ pēap n-Épend uile,  
 ba momop in t-íc aen uigē.  
 Tapḡad dō each dō cáč ḡraḡ,  
 ocur bó dā cáč éánaid,  
 uinḡi d'op ī cinḡ cáč lip.  
 o Drobair co Dui-biniṫ.  
 Tapḡad dō aball cáč lip,  
 ocur dpoigean ḡan eipṫip,  
 ocur ḡarḡa,—mop in ḡrem,—  
 in cáč aen baile a n-Épind.  
 Tapḡad piḡi n-Épenn dō,  
 dō Congal Claen, ḡéap ba pō,  
 mo beč-pi, ḡép mop in ail,  
 im aipḡ-piḡ uile ap Ulltaib.  
 A eḡail pēn pe bliadain,  
 dō-rum a h-Épinn iacṫ-ḡlam,  
 m'ēḡail-pi a h-Ulltaib, ḡan on,  
 a éabairṫ pōp dō Congal.  
 Tapḡad m'each ip m'ēippeacḡ dō,  
 dō Chongal Claen, ḡep ba pō,

oul

<sup>a</sup> *I offered*.—Tapḡara, is the ancient form of the pret. first person sing. indie. mood of the verb now written tapḡum, in the present tense, ind. active.

<sup>e</sup> *Dun na naemh*.—"Fortress of the saints." This is but a poetical name for

Domhnall's own palace, where he had the principal saints of Ireland assembled.

<sup>f</sup> *Fort*, lip.—*Lis*, an earthen fort, is an old word still used to denote the entrenchments which the ancient Irish formed for defence around their houses.

And an egg of gold along with them  
 On the top of each vat.  
 I offered to Congal Claen<sup>d</sup>,  
 When he was at Dun na naemh<sup>e</sup>,  
 The blessing of the men of Erin all,  
 It was a great mullet for one egg.  
 There was offered him a steed from every stud,  
 And a cow out of every herd,  
 An ounce of gold for every fort<sup>f</sup>,  
 From Drobhais<sup>g</sup> to Duibh-inis<sup>h</sup>.  
 There was offered him an apple-tree in every fort,  
 And a sloe-tree, without fail,  
 And a garden,—great the grant,—  
 In every townland in Erin.  
 The sovereignty of Erin was *even* offered  
 To Congal Claen, though it was too much,  
 And that I should be, though great the disgrace,  
 Sovereign over all Ulster *only*.  
 His own profits for a year  
*Raised* from fair-surfaced Erin,  
*And* my profits out of Ulster, without diminution,  
 Were to be given moreover to Congal.  
 My steed and battle-dress were offered  
 To Congal Claen, though it was too much,

And

<sup>g</sup> *Drobhais*.—Drobdair, now Drowis, a river which flows out of Lough Melvin, in the north-west of the county of Leitrim, and falls into the bay of Donegal, at Bundrowis, on the confines of the counties of Leitrim and Donegal.

<sup>h</sup> *Duibh-inis*.—Duibh-inis, i. e. Black

Island, a name generally Anglicised *Dinish*. There are so many islands of this name in Ireland, that it is difficult to determine which of them is here alluded to; but this *Duibh-inis* must be looked for on the eastern coast on a parallel with the River Drowis.

dul dom' d'ruim-ri pop m'each,  
 i ríadnairí allmarac.  
 Tarḡad do Congal na crieć,  
 ícc anbaíl ina eimeć;  
 tarḡad dó a ní a deiríad fíem,  
 d'óri ir d'airíget, na óig-íeír.  
 Tarḡad na tpi tpića,  
 doneoch ro b'feairí m Tempraḡ,  
 ocur ríatíh nup narí ḡab cać,  
 do Congal, do tuir Tempach,  
 tuat cach típe caíteo de,  
 ocur baíl cać tíuáte.  
 Tarḡad plead, ba mop m aíl,  
 do Chongal Claen, a Tempaḡ,  
 ḡan neac da denum, maó n-ḡal,  
 aćt maó nḡ ocur nḡan,  
 ḡan neac d'a h-ól, monarí n-díl,  
 aćt mac mna no fíri d'Ulltaib.  
 Tarḡad ar m-bennaćt fa feac,  
 itirí laeć ocur cleiríeć,  
 ar Congal Claen crieche m Scail,  
 ar rin uile do ḡabail.  
 Tarḡad ar luḡí fa feac,  
 itirí laeć ocur cleiríeć,  
 oḡ tucad ar clap ille,  
 nach tarí aćt tpiuá tairíre.

O

<sup>1</sup> *In presence of the strangers.*—This was a token of humiliation on the part of the monarch. Instances of this kind of humiliation are numerous in the traditional

stories of most parts of Ireland.

<sup>2</sup> *Crich an Scail.*—Crie m Scail, the country of Scail, was the ancient name of a territory in Ulster, but its situation we

And *liberty* to mount off my back on my steed  
 In presence of the strangers<sup>i</sup>.  
 There was offered to Congal of the plunders  
 A great reparation in his injury ;  
 There was offered him whatever he himself should say,  
 Of gold, of silver, to his full demand.  
 There were offered the three eastern cantreds,  
 The best around Tara,  
 And a shield against which battle avails not,  
 To Congal, the prop of Tara,  
 A cantred in every territory should be his,  
 And a townland of every cantred.  
 There was offered a banquet,—great *to me* was the disgrace,—  
 To Congal Claen at Tara,  
 To prepare which there should be none *employed*,—what an honor!  
 But kings and queens only,  
 Of which none should partake—gracious deed—  
 But the son of an Ultonian man or woman.  
 Our blessing was offered respectively,  
 Both from the laity and clergy,  
 To Congal Claen of Crich an Scail<sup>j</sup>,  
 For accepting of these offers.  
 Our oath was offered respectively,  
 Both from the laity and clergy,  
 That the egg brought him on the table  
 Was not for insult but affection.

As

have not as yet been able satisfactorily to  
 determine. There is a remarkable valley,  
 anciently called Gleann an Scail, near  
 Slenmish, in the barony and county of  
 Antrim; and it is probable that it formed

a part of the territory here called Crich  
 an Scail. See Book of Lismore in the Li-  
 brary of the Royal Irish Academy, fol.  
 224, *b, a.*

O nár gab-ruin rin uile,  
 uaim-ri a citta in aen uige,  
 ni h-eicean dun ppeagria fano  
 ni ari a eagla porr tairgream.  
 O nár gab-ran rin po fer,  
 tabraíð-ri óó a ní cúingfer,  
 dúime ni mebul in mod,  
 noóca dlig demun dílgoð.  
 Am goirctibe pa dó de,  
 am ailepe ocur am aide ;  
 co trapeia dia a dá láim,  
 ari in tia do ní in écar,  
 Mo debarð ir Congal Claen  
 ir debarð ellti pe laeg,  
 debarð mic ir a macar,  
 ir troioð depi deapbraethar.  
 Mo gleó-ia ir Congal pá'n claoð,  
 ir gleo mic ir a átar,  
 ir marbað capat can  
 ní ma tucad in cat rin.  
 Me po éogab Congal Claen,  
 ocur a mac marpaen,  
 do éogbur Congal 'r a mac,  
 innam diai éubarð, éomnar.

Do

<sup>k</sup> *Foster-father*.—Stanihurst speaks as follows, in regard to the fidelity between foster-brethren, in Ireland, Lib. i. p. 49 :—  
 “ You cannot find one instance of perfidy, deceit, or treachery among them; nay, they are ready to expose themselves to all manner of dangers for the safety of those who sucked their mother’s milk; you may

beat them to a mummy, you may put them upon the rack, you may burn them upon a gridiron, you may expose them to the most exquisite tortures that the cruelest tyrant can invent, yet you will never remove them from that innate fidelity which is grafted in them, you will never induce them to betray their duty.” On this sub-

As he has not accepted of all these  
 From me in *reparation of* the crime of the one egg,—  
 We need not give a weak response,—  
 It was not through FEAR of him we offered *them*.  
 As he has not accepted of these, as is known,  
 Give you to him what he desires,  
 With us the mode *of giving it* is no treachery,  
 ‘A demon is not entitled to forgiveness.’  
 I am his foster-father<sup>k</sup> doubly, indeed,  
 I am his fosterer and tutor :  
 May God strike down both the hands  
 Of him who doth injustice.  
 My battle with Congal Claen<sup>l</sup>  
 Is the battle of a doe with her fawn,  
 The battle of a son and his mother,  
 And the fight of two brothers.  
 My conflict with Congal in the field  
 Is the conflict of a son and a father,  
 The dispute of kind friends  
 Is the thing about which that battle is given.  
 It is I that reared Congal Claen,  
 And his son in like manner,  
 I reared Congal and his son ;  
 Dear to me are the noble, puissant pair.

From

ject the reader is also referred to the following authorities :

“Moris namque est patriæ, ut si qui nobilium infantem nutriunt, deinceps non minus genitoribus ejus in omnibus auxilium exquirat.”—*Life of St. Colroe apud Colgan*, Acta SS. p. 496, c. 10.

“Solum vero alumniis et collectaneis, si quid habent vel amoris vel fidei illud ha-

bent.”—*Giraldus Cambren. Topographia*, Dist. iii. c. 23, Camden’s Ed. p. 745.

“Ita de singulari et mutuo affectûs vinculo inter nutricios et alumnos in Hiberniâ Giraldus Cambrensis in *Topographia* Hib. Dist. 3, c. 23, et alii passim scribunt.”—*Colgan*, Acta SS. p. 503, Note 48.

<sup>l</sup>*Congal Claen*.—Mo ðebanó ir Congant Claen.—This shows the extraordinary

Do glún Scannlam tolaib gal,  
 do éogbura in cup Congal,  
 do glun Chongail fa caem clú,  
 do éogbura fein Paelcú.

La na gabai uaim-pi rin,  
 a mic Scannlam Sciaé-lethann,  
 ca bpeé beirpe, mori in mod,  
 oim-pa, mapead, at aenoi?

Debaí a uait, maó maíé lat;  
 tabair dam-pa, do dağ mac,  
 do lam díct, ip do bean maíé,  
 t'ingean ip do porc po-glár.

Noáa bepi aét pind pe pind;  
 bíó me do teine timcill,  
 not gonpa in gai dpeiman dub;  
 noóo díg deman dílgud.

Ataí a t'aenap peac các mğ  
 'gom aimleap o éip do tip,  
 poó leapaigiuip taipir rin,  
 o'n lo poó n-uc do maétaip.

Alaigne do'n leé pi éeap,  
 ticio co trén ip in treap,  
 cummigió Pind mac Ropa  
 don t-plog co meó meap-ğopa.

Al Chonnaéta in comlainn cruaid,  
 cummigió Ulltu ppi h-en-uap  
 cummigió Meób ip in cat,  
 ip Alell mor, mac Magach.

A

affection the Irish had for their foster-children.

<sup>1</sup> *Finn, the son of Ross.*—Finn mac Ropa.—He was a poet, and was king of

Leinster. The celebrated Irish monarch Cathaoir Mor was the seventh in direct descent from him, thus, Cathaoir, the son of Feidhlim Firurglas, son of Cormac Gelta

From the knee of Scannlan of much valour  
 I took the hero Congal;  
 From the knee of Congal of fair fame  
 I myself took Faelchu *his son*.  
 When thou wouldst not accept of these from me,  
 O son of Broadshielded Scannlan,  
 What sentence dost thou pass,—*it is of* great moment,—  
 On me, from thyself alone, if so *be that thou wilt not accept my offers*.  
*These* will I accept from thee if thou wilt;  
 Give me thy good son,  
 Thy hand from off thee, and thy good wife,  
 Thy daughter and thy very blue eye.  
 I will not give thee but spear for spear;  
 I will be thy surrounding fire;  
 The terrific black javelin shall wound thee;  
 ‘A demon is entitled to no forgiveness.’  
 Thou art singular beyond every king,  
 Planning my misfortune from country to country,  
 Notwithstanding that I reared thee  
 From the day thy mother bore thee.  
 Ye Lagenians from the southern quarter,  
 Come mightily into the conflict;  
 Remember Finn, the son of Ross',  
 To the host of many active deeds.  
 Ye Connacians of hard conflict,  
 Remember the U'lonians for one hour:  
 Remember Medhbh in the battle<sup>m</sup>,  
 And Ailell Mor, the son of Magach.

O

Gaeth, son of Nia-Corb, son of Cucorb, Ros.—*Duald Mac Firis, Geneal.* (MS. in  
 son of Mogh-Corb, son of Conchobhar the Royal Irish Academy) p. 472.

Abhradhruadh, son of Finn File, son of <sup>m</sup>*Remember Medhbh in the battle.*—Cumi-

Α Ἐετὴ Μοζα βερνυρ βυαῖδ,  
 ερεαῖδ Ὑλλεττῦ τρια ανθυαμ,  
 κυμνιγίδ Κύρί να πεαῖδ,  
 ἡ μαῖετὶ ὄγλαδ Ἐριαν.  
 Α ῤῥυ Μῖδε να μαρε,  
 τισίδ κο ερυαῖδ ῥ α κομπας,  
 κυμνιγίδ Καῖρρε Νιαρερ  
 ἡ Ἐρε ῤῖδ, μακ ῤεῖλμεδ.  
 Α ἔενελ Ἐοζαν, μῖκ Νελλ,  
 ἡ α Αῖργιλλα δ'έν-ῤρέμ,  
 βηρῖδ βερνν ῤα ἔαρ κομαρ,  
 ταβραῖδ βαρ ῤεῖδμ αεν κοναρ.  
 Ἐναρ μ βαρ λαμαῖδ κο μ-βλαῖδ,  
 οκυρ μαλλε μ βαρ τραγῖδ,  
 ναρ αῖδ' ἔέμ ῤαρ να ῤαρ,  
 αἔτ ἔέμ ῤοραῖδ, ῤεαραῖαῖλ.  
 Α δεοραῖδα, ἡ με βαρ κενν,  
 α αῖηρα αἰλλε Ἐρενν.

α

νίγιδ Μεοδ.—Olioll and Meave were king and queen of Connaught immediately preceding the first century of the Christian era. They carried on a war with Ulster for seven years, to which king Domhnall is here made to allude, to remind the Connacians of their ancient animosity to the Ultonians.

<sup>n</sup> *Remember Curi.*—Cumnigíð Curi, i. e. Curoi Mac Dairi, who was cotemporary with the heroes of the Red Branch in Ulster. He was king of the Ernaans of West Munster immediately preceding the first century of the Christian era, and is said to have resided in the upper part of

Gleann Scoithin, near the mountain called after him, Cathair Conroi, i. e. Curoi's Fort, to the south-west of Tralee, in the present county of Kerry, where he was murdered by Cuchullin, the most distinguished of the champions of the Red Branch.—See Ogygia, Part III. c. 46, and Keating, in his account of Conchobhar Mac Nessa and his champions. See also O'Connor's Dissertations, for some account of the famous people called the Ernaans of Munster.

<sup>o</sup> *Cairbre Niafer.*—Caíppre Níafep was king of Leinster, and cotemporary with Olioll and Meave, king and queen of

O Leth Mogha who *are wont to* gain the victory  
 Oppress the Ultonians with eagerness,  
 Remember Curi<sup>a</sup> of the spears,  
 And the chiefs of the youths of the Ernaans.  
 Ye men of Meath, of steeds,  
 Come vigorously into the conflict;  
 Remember Cairbre Niafer<sup>o</sup>,  
 And Ere Finn, the son of Feidhlimidh<sup>p</sup>.  
 Ye race of Eoghan, the son of Niall,  
 And ye Oirghialls of the same stock<sup>q</sup>,  
 Break breaches before you,  
 Direct your prowess in one path.  
 Let there be rapidity in your hands of fame,  
 And slowness in your feet;  
 Let there be no step west or east,  
 But a firm, manly step.  
 Ye sojourners, I am your head,  
 Ye splendid soldiers of Erin<sup>r</sup>,

Ye

Connaught, and the heroes of the Red Branch in Ulster.—See Duaid Mac Fírbis's Genealogical Book, pp. 437, 438. See also Book of Lecan, where this Cairbre is said to be of Teamhair (Tara), but it adds, “not of Teamhair, in Bregia, for the monarch, Conaire More, resided there at the time, but at Teamhair Brogha Nia, in Leinster. At the same time Finn, his father, resided at Aillinn, and Ailill, at Cruachain.”

<sup>p</sup> *Ere Finn, the son of Feidhlimidh.*—Érc Finn, mac Feidhlimíó.—He was the grandson of Enna Cinnsellach, king of Leinster, in the fourth century, and an-

cestor of the Hy-Feilimedha or O'Murphys, who were settled at and around Tullow, in the now county of Carlow; but the Editor has not discovered any account of his hostility to the Ultonians.

<sup>q</sup> *Oirghialls of the same stock.*—Α ἑνελ Εοῖῖαν μὲν Νέλλ, ἢ α Ἀργῖαλλα ο'εν-ρρέμ.—The race of Eoghan and the descendants of the three Collas are of the same race, for both are sprung from Cairbre Liffechair, who was monarch of Ireland from the year 279 to 296.

<sup>r</sup> *Ye splendid soldiers of Erin.*—Α ἀμ-πα αὐτε Ερενν.—The word *amap* is used throughout the Irish Annals in the sense

α ἑιτέρην menmnac co m-blaio,  
caé in nuz Tempac tabraio.

Iar rin po epgioar uairli ocup apd-maeti Erienn pé bhoiptud na m-briaetari rin, .i. caé triath co n-a éinol, ocup caé cuigeaðach co n-a cath-roóbraio. Iy de rin po ruioigiz a ploid, ocup po copaigniz a cupraio, ocup po tertiaigiz a tren-pir, ocup po h-eoit a n-aird-nuigraio d'á caébaipraib cumdaig, ocup d'il-riciaétanb mbeaigla, ocup po noéctait a neart-claioime nam-foilliri a lamair a laec-paioi; po rglann-beartaigiz a pceith ar guailib a n-gaircedac; po cliaé-comarðagiz a cpaireca compaie, ocup a leabap-gaith-lenna lairpeé, goi ba aipbe aigbéil anraeta iatrein eiruipiu ocup a u-éctraimn, pe h-innapba a n-eapcaiait. Ocup o pobpat aymda, mullai, uplama, pa'n innur rin, po h-eaigrao aen caé aóbal, op-caída, mduig d'feapiaib Erienn in aen maó, pa dpeic n-delb-digraip n-Donnaill, map porglep in t-uioari:

Do

of a hireling soldier, a mercenary; and it is used in the Leabhar Breac to translate the Latin *satellites*, as in the following passage: "Unitas Diaboli et satellitum ejus, &c., bale i m-bia oentu oiauil ocup a ópoé-amur."—Fol. 24, b, a.

<sup>s</sup> *Ye highminded kernes*.—Α ἑιτέρην. —*Ceithern* properly signifies a band of light armed soldiers. It is a noun of multitude in the Irish language, but the English writers who have treated of Ireland have Anglicised it *kern*, and formed its plural *kerns*, as if kern meant a single soldier.

Ware, in his Antiquities of Ireland, c. 12, says that the Irish kerns were light armed soldiers, and were called by Henry

of Marleburgh *Turbiculi*, and by others *Turbarii*; that they fought with javelins tied with strings, with darts, and knives, called skeynes.

It is remarkable, that in this battle no mention is made of the *Gallowglass*, the heavy armed Irish soldier described by Spenser and others; indeed it is almost evident from this silence that Spenser is correct in his conjecture that the Irish borrowed the gallowglass from the early English settlers. His words are: "For Gall-ogla signifies an English servitour or yeoman. And he being so armed in a long shirte of mayle down to the calfe of his leg with a long broad axe in his hand, was then *pedes gravis armaturæ*, and was

Ye highminded kernes<sup>s</sup> of fame,  
Give battle around the king of 'Tara."

After this the nobles and magnates of Erin rose, being excited by these words, that is, every lord with his muster, and every provincialist with his battle-forces. They then arrayed their forces, accoutred their heroes, tested their mighty men, and harnessed their arch-princes in their protecting helmets<sup>t</sup> and defending shields; and they unsheathed their strong glittering swords in the hands of their heroes; they adjusted their shields on the shoulders of their champions; they raised their warlike lances<sup>u</sup> and their broad javelins, so that they formed a terrible partition between them and their border-ranks, to expel their enemies. And when they were armed, arrayed, and prepared in this manner, one great heroic battalion of the men of Erin was arrayed under the bright countenance of *king* Domhnall: as the author testifies:

"They

instead of the armed footman that now weareth a corslet, before the corslet was used or almost invented."—*State of Ireland*, Dublin Ed. p. 117.

<sup>t</sup> *Protecting helmets*.—*Óa caibhappab cumo.ig.*—Nothing has been yet discovered to prove what kind of helmet the ancient Irish CATHBHARR was, that is, whether it were a cap of strong leather, checkered with bars of iron, or a helmet wholly of iron or brass, such as was used in later ages. One fact is established, that no ancient Irish helmet, made of the latter materials, has been as yet discovered.

<sup>u</sup> *Warlike lances*.—*Α παρ, εχρα κομπαιε.*—The ancient Irish weapon called *επαρπειε*, was a lance with a long handle.

It is curious that there is no mention of the battle-axe in this story. The Irish had battle-axes of steel in the time of Giraldus, but he says that they borrowed them from the Norwegians and Danes. The military weapons used by the Irish in the twelfth century are described by Giraldus Cambrensis as follows: Dist. III. c. 10.

"Tribus tamen utuntur armorum generibus, lanceis non longis et jaculis binis: in quibus et Basclensium mores sunt imitati. Securibus quoque amplis fabriili diligentia optimè chalybatis, quas a Norwagiensibus et Ostmannis sunt mutuati."

Ledwich says that the lance was sixteen feet or more in length.—See his *Antiquities*, Second Ed. p. 283.

Do ionraatar aen cath dib,  
 iur pig-damna ocup pig,  
 po iadrait amdabach reiat,  
 fa Domnall foraid, fino-biaé.

Ar rin po eug triath buidnech Tairlten, .i. Domnall, mac Aeda, fa tri i timéll in cáta ar na córugad, d'fiprugad a imell fa'n armdaét, ocup fa n-aicbéli, ocup do deáan a n-deirid fa díchraét, ocup fa deð-ghinniaigi, ocup do tēptugad a tōpañ fa tige ocup fa tpealmaigeét, uair ip amlaio po bui bpollac bopb-ger baob-laraman, hōdba in cáta comdluta, comeðair rin ar na tōga do tpen-peairib Clann Conaill, ocup Eogann, ocup Airgiall, ocup po mnpaig in t-aird-pig ðup in maigin a m-boi Maelodan Maáa, co maéib Clann Colla fa éneap, ocup ba h-eaó po paio-eaprair mu: dliðéi-ri dūl tap eumðairi cáach d'foppaé Ulaó, ocup d'innarba allmarac, uair níri éúin baí comandéer-ri fa'n epich do cópnaóar na Colla d'fopba fip-dilir Ulaó, o ðlinó Rige co beappamain, ocup o Ath in maipg co Fino, ocup co Foitir, map pōpglep in t-uðoap:

Peapann Airgiall, luatēp lino,  
 o Ath in maipg co Fino,  
 o ðlinó Rige riap co pe,  
 co beappamain a m-breipne.

ðop

<sup>v</sup> *Oirghialls*.—The territory of the Oirghialla was divided from Ulidia by Lough Neagh and the Lower Bann, and by the remarkable trench called the Danes' Cast. In a MS. in Trinity College, Dublin, (H. 3. 18. p. 783.) it is stated that the country of the Clann Colla, called Oirghiall, was bounded by the three noblest rivers in

Ulster, viz., the Boyne, the Bann, the Erne, and the Finn.

<sup>w</sup> *Ath an Imairg*,—i. e. *the ford of the contest*, must have been the ancient name of a ford on the Lower Bann.

<sup>x</sup> *Finn*.—*Siap co Fino*,—i. e. from Ath an Imairg westwards, to the River Finn, which falls into the Mourne at the town

“ They made one battalion of them,  
 Both princes and kings,  
 They closed in a circle of shields,  
 Around the firm, fair grey Domhmall.”

Then the populous lord of Tailteann, Domhmall, the son of Aedh, arose and walked thrice around the army when drawn up into battle array, to examine whether its border was well armed and terrible; to see whether the rear was diligent and prepared for valiant deeds; to examine whether the van was in thick array and well accoutred. For the fierce, sharp, fiery, terrible breast of that well-set and well-arranged battalion was composed of mighty men selected out of the Cinel-Conaill, Cinel-Eoghain, and Oirghialls<sup>v</sup>; and the monarch made towards the place where Maelodhar Macha, with the nobles of the Clann Colla, were stationed, and said to them: “ It behoves you to surpass the power of all in overwhelming the Ultonians and expelling the foreigners, for your neighbours have not been quiet in consequence of the district which the Collas wrested from the real country of the Ultonians, *namely*, from Glenn Righe to Berramain, and from Ath an Imairg to the *River* Finn, and to Foithir;” as the author testifies:

“ The land of Airghiall, let it be mentioned by us,  
*Extended* from Ath an Imairg<sup>w</sup> to the Finn<sup>x</sup>.  
*And* from Glinn Righe<sup>y</sup> westwards directly,  
 To Bearramain in Breifnè<sup>z</sup>.

Until

of Lifford, in the present county of Donegal.

<sup>v</sup> *Glenn Righe* is the ancient name of the glen through which the Newry river flows.—See note on line 34 of the Circnit of Muirheartach, p. 31. It is on the confines of the counties of Down and Armagh,

and the Danes' Cast, which was the boundary between Ulidia and Oirghialla (see note <sup>v</sup>, *supra*), extends close to it.

<sup>z</sup> *Bearramain in Breifne*, in the now county of Cavan. There is another celebrated place of the name on the coast of Kerry, six miles westwards of Tralee.

Ƨop éopam Muirceaptaé meap  
 pe clann na Colla cneir-gel,  
 o Ƨlenn Con, puatár na creach,  
 co h-Ualraig, Ƨaípe Ƨaírbpech.

Ro gellpat Ƨarpat, Ƨmíi-arnat, Ƨlan-armaé Clann Colla,  
 comat iat buó ariugíó aig d'feapairí Erenn, ocup ma dá comraiceó  
 Congal ocup Maelodap Maéa, con ciúclairtíó Congal da n-ana  
 pe h-imbualat; ocup muua ana, bíó innarcóda ingabala d'á éiri.  
 Ƨa failíó m plait do na ppeƧaptaíó rín, ocup po impo a aƧatíó ar  
 aipó-piƧraíó AilíƧ, .i. ar Cruinnmael, mac Suibne, co codnaíóirí  
 clann oiríonigi Eogain ime, ocup ba h-eat po raíonurpar riu: Cia  
 dána cimbí clann-bpeá Congal do corp, na uall-bpáápa Ulat  
 d'írluƧat, na do éomíurigiú Clann Conaill ar forbairí foréicn,  
 mát aipó-piƧraíó AilíƧ? uair m h-eanna aen laime, ocup m  
 h-aicme aen atar, ocup m h-arpma aen mátar, na aen alca, na  
 aen tairbepata, da cat-émeó coméneoil ar pean-ainmíuƧat  
 ríoníó d'feapairí Erenn, acé ríme ocup ríó-rí, mar forƧler m  
 t-úƧap:

Eogan

<sup>a</sup> *Until the vigorous Muircheartach wrested.*

—Ƨop éopam Muirceaptaé meap.—  
 This was Muircheartach More Mac Earca,  
 head of the Cinel-Eoghain race, and mo-  
 narch of Ireland from the year 513 to 533.

<sup>b</sup> *Glenn Con.*—Ƨleann Con.—This  
 would appear to be the glen now called  
 Glen-Con-Kane, and situated in the parish  
 of Ballynascreen, barony of Loughinsholin,  
 and county of Derry. The village of Dra-  
 perstown Cross is in it.

<sup>c</sup> *To Ualraig, at the oak-bearing Derry.*  
 —Co h-Ualraig Ƨaípe Ƨaírbpeach,—  
 i.e. the place originally called Ƨaípe Chal-

Ƨaig, mic Aítemum (Book of Fenagh, MS.,  
 fol. 47, b), now the city of Londonderry.  
 It appears from Irish history that the de-  
 scendants of the Collas possessed a con-  
 siderable portion of the present county of  
 Londonderry, till they were dispossessed  
 by Muirchertach Mor Mac Ercá, the Hector  
 of the Cinel-Eoghain. But after this pe-  
 riod the Cinel-Eoghain encroached to a  
 great extent upon the country of the  
 Oirghialla or Clann Colla, who, in their  
 turn, encroached still further upon the  
 Ulidians or Clanna Rudhraighe.

<sup>d</sup> *Cruinnmael, the son of Suibhne,—i. e.*

Until the vigorous Muircheartach<sup>a</sup> wrested,  
 From the descendants of the fair-skinned Collas,  
*The tract extending* from Glen Con<sup>b</sup> *in* a battle of plunders  
 To Ualraig at the oak-bearing Derry<sup>c</sup>."

The valiant, bright-armed host of the Clann Colla promised that they would be the most remarkable for bravery of all the men of Erin, and that should Congal and Maelodhar Macha engage, Congal would be slain if he should wait for blows, but if not, that he would be afterwards led captive and fettered. The king was glad on account of these responses, and he turned his face upon the princes of Ailech, namely, upon Crummael, the son of Suibhne<sup>d</sup>, with the chiefs of the illustrious race of Eoghan about him, and said to them: "In whom is it more becoming to check the unjust judgments of Congal, and to humble the haughty words of the Ultonians, or to protect the race of Conall against violent assaults, than in the princes of Ailech? For no two tribes<sup>e</sup> of the old surnames of the men of Erin are the vessels *formed by* one hand, the race of one father, the offspring of one mother, of one conception, of one fostering, but we and you; as the author testifies:

"Eoghan

the son of Suibhne Meann, who was monarch of Ireland from the year 615 to 628.

<sup>e</sup> *For no two tribes, &c.*—Eoghan, the son of Niall of the Nine Hostages, and the ancestor of the Cinel-Eoghain and Conall Gulban, the ancestor of the Cinel-Conaill, were twin-brothers; and, according to Irish history, so attached to each other, that when Conall was slain in 464, Eoghan was so much affected with grief for his death, that he fell into a melan-

cholic decline, of which he died the year after. This fact is commemorated in the following quatrain, quoted by the Four Masters under the year 465:

"Ao baé Eóghan, mac Neill,  
 Re deopairé,—ba maré a máoin,—  
 Tpe ecc Chonaill na g-clearg-cpuairé,  
 Dó b-fuil a uairg a n-Uirce éaoin."

By which it appears that Eoghan was buried at *Uisce chaoín*, now Eskabeen, in Inishowen, not far from the city of Derry.

Εοθαν ιρ Conall, cen cpat,  
 διαρ cōimneapa, cáid, comlán,  
 d'én-ḡeēt no compeir, miað n-ḡal,  
 ocur d'aen-ṡairibeapṡ pucad.

Comð aipe rin ιρ inann peiðm ocur paḡbala, paipe ocur poð-  
 paideēt, buaið ocur báḡ, ocur bráṡairi, no paḡpaðairi n-aṡpecha  
 aḡainð, .i. Εοθαν óirðmḡi, ocur Conall cornamach, maṡ poḡleṡ  
 in ṡ-uḡðair:

Inað briatḡair doib 'ḡá ṡiḡ,  
 o pé Paðpaic ιρ Cairmḡ,  
 na dá m-bráṡair, ḡruað pṡi ḡruað,  
 inað buaið, inað dombuaið.

Ocur dñm fóρ, ni ul d'porécin aipð-mḡe na do ṡpéiðib ṡiḡep-  
 naṡ aḡ in dá caṡ-aipéēt cōmčeneoil pṡ aṡ a celi, aṡt máð paep-  
 ṡluaiḡeð pochar, ocur comepḡi caṡa i combaiḡ in aipechṡa uainð  
 'ḡa ṡeḡema in ṡiḡepmup; no aṡ a n-uṡmepa in aipð-mḡe; ocur  
 cið epidein anð, ιρ eicean comṡuairuṡṡal cinnṡi o cách d'a celi  
 ṡaṡ a cenn rin, maṡ poḡleṡ in ṡ-uḡðair:

In ṡan buṡ mḡ Riḡ Oilḡ  
 aṡ plog Conall ceð-ḡumḡ,  
 dñḡið ṡuairuṡṡal caṡ ain,  
 ó ṡá bṡuḡað co h-airð-mḡ.

In ṡan buṡ mḡ Riḡ Conall  
 aṡ plog Εοθαν ḡan doðainḡ,

dñḡið

<sup>f</sup> *The same blessing.*—St. Patrick blessed Eoghan at Ailech, and foretold the future greatness of the Cinel-Eoghain. He also blessed his brother Conall Gulban and Fergus, the son of Conall, on the brink of the River Erne, near the celebrated cata-

ract of Easroe.—See Tripartite Life of St. Patrick, Part II. c. 113, 117, and 118.

In an ancient historical Irish tale, preserved in a Vellum MS., in the Library of Trinity College, Dublin (Class II. 2. 16. p. 316), it is stated, that St. Cairnech of Tui-

“Eoghan and Conall, without doubt.  
 Two of equal estimation, pure, perfect,  
 Were conceived together,—honourable deed,—  
 And at one birth were born.

“Wherefore our fathers, Eoghan the renowned, and Conall, the defensive, have bequeathed unto us the same prowess and gifts, freedom and noble-heartedness, victory, affection, and brotherly love; as the author testifies :

“The same blessing<sup>f</sup> to them at their house,  
 Since the time of Patrick and Cairnech,  
 To the two brothers, cheek to cheek, *is left*,  
 And the same success and ill-success.

“And moreover, these two warlike tribes of the same race have no monarchical controul or lordly ascendancy over each other, save only that the party who happens to possess the lordship or the monarchy should receive auxiliary forces, and a rising out for battle *from the other* ; and notwithstanding this, they are bound to give each other an equal fixed stipend, as the author testifies :

“When the king of Ailech is king<sup>g</sup>  
 Over the race of Conall the warlike,  
 He is bound to give a stipend to all,  
 From the brughaidh [farmer] to the arch-chief.  
 When a king of the race of Conall is king  
 Over the race of Eoghan, without opposition,

He

len, now Dulane, near Kells, in the county of East Meath, blessed the descendants of Eoghan and Conall, and ordered them to carry the three following consecrated reliquaries in their standards, viz., the *Cathach* [Caah], *Clog-Padraig*, and *MisachCuirnigh*, which would ensure them success in all

the battles fought for a just cause.

<sup>g</sup> *When the king of Ailech is king.*—For an account of the regulations here referred to, see the *Leabhar na g-Ceart*, preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy.

dlisid in cedna dib-piu,  
 o bur aird-pig h-e uairtib.  
 Ni dlis céctar dib malle,  
 tar a cenn rin d'á ceile,  
 aét pluaiged pe peim maéa,  
 ir comerigi cruad caéa.

Ba h-eað inro fuigil ocur ppegaréta na h-Eogan-élanndi ar h-ua  
 n-Aimhirlech, co n-gebdóir eutpuma pe các cuiged d'ard-cuicedaib  
 Erend do congbaíl cleéi, ocur do cornum caé-laitreé, ocur ció  
 iat ard-maíte Erenn uile do impobaó ar h-ua n-Aimhirlech ar aen  
 pe h-Ulltaib ocur pe h-allmarícaib, co naé beirdir a bpoíga d'ugra  
 na d'poiriceen imarcao uad-rom na uairtib-piuu, aét a m-beiraó  
 Congal ar a éairóme, no caé do com-ápleach a éeli ar laéair in  
 láite rin.

Ba faílth in plait do na fuiglib rin, ocur po inóta uairtib co  
 caé cornamác Conaíl, ocur ba h-eað po raidearpar iuu: ir dicra,  
 ocur ir duéiraéctaiige dlisgíre cimed ar éach, ma caé caé-airéct  
 coméneoil d'áir tecaírcepa gur triapra; uair ir d'á bair cimed  
 bair cenn, ocur ir d'á bair n-airéct bair n-aird-pig, ocur ir aigair  
 po faígaó forlannur plaéa feari Fuinó, inuó fon ocur inéongbaíl  
 eéca, ocur ení, ocur engnuma na h-Erenn, marí forígleir inínce  
 Neill Nai-íallaií:

Mo plait do Conaíl ced calí,  
 mo íairced d' Eogan airim-dearí,  
 mo críca do Chairppi éann,  
 m'annairi d' Enna inman.

Ocup

<sup>h</sup> *Cairbre*.—Chairppi, or Carbpi, was  
 the third son of Niall of the Nine Hostages,  
 and ancestor of the Cinel-Cairbre, who  
 were settled in the north of the present

county of Longford, where the mountain  
 Sliabh Cairbre still retains his name; and  
 also in the territory of Carbury, in the  
 north of the county of Sligo.—See Tripart.

He is bound to give them the same,  
 As he is monarch over them.  
 They are not entitled on either side  
 Beyond this from each other,  
 Except *to furnish* forces to maintain a prosperous reign,  
 And a hard rising out for battle."

The speech and reply of the race of Eoghan to the grandson of Aimmire was, that they would do as much as any one province of the great provinces to sustain the front and maintain the field of battle, and that even though the arch-chieftains of all Erin should turn against the grandson of Aimmire, together with the Ultonians and foreigners, they would not carry off any advantage of battle or force from him nor from them, except what Congal would effect through friendship, or from both sides slaughtering each other on that day.

The king was joyful for these responses, and he turned away from them to the defending battalions of the race of Conall, and said to them, "You are bound to surpass all more zealously and more diligently than any other warlike hosts of our relatives whom we have as yet exhorted, because your head is of your tribe, and your monarch is one of your own assembly, and to you has been bequeathed the supremacy over the men of the West, which is the same as the maintaining of the achievements, hospitality, and valour of Erin; as the words of Niall of the Nine Hostages testify:

"My lordship *I bequeath* to Conall of the hundred swords,  
 My chivalry to Eoghan of red weapons,  
 My territories to the comely Cairbre<sup>b</sup>,  
 My foresight to the beloved Enna<sup>i</sup>.

And

Life of St. Patrick, Part II. c. 113, Ogygia,  
 Part III. c. 85.

<sup>i</sup> *Enna* was the youngest son of king  
 Niall. His descendants were settled in

Ocup dñ in ip oipb-pi pupailteip, ocup in buip leiṯ leaḡap, cumgi-decṯ caḡa caṯ-laiṯpech do congḡail, uair ip ib-pi tuipṯi tenna, troma, trena, tumbe, turebala tamnaigṯi, ocup tapb-pediḡṯi tpeap-laiṯpeḡ in talman; uair ip iat cpaideṯa bar cupaḡ, ocup ceṯpaḡa bar caṯmiled, ocup ppeḡapṯa bar pṯipḡaḡ pṯip-laiṯpeḡa poṯaiḡṯi buipbi, ocup baiḡ, ocup bpaṯh-meṯoacṯ in beaṯa, map poḡglep in t-uḡḡap:

Conall pe coṯpaḡ caṯa,  
 pe peḡṯḡi peim piḡ-plaṯa,  
 buipbe, iḡṯ, ip enḡnum oll,  
 ḡapṯ, ḡaipḡi, ip cupap a Conoll.

Ocup dñ in pe fine caḡa pṯip aḡaib-pi aipṯoena na n-aṯapḡa ḡ'aiṯpṯip, ocup ḡ'pṯi-aḡpaḡ, .i. a ḡpo do ḡoṯnañ, ocup a ḡomarpbur do congḡail, ocup ḡuchur ḡan ḡilpiuḡaḡ; ocup dñ in do ḡomarpbur Conall ḡulban, op ḡenpiḡap, Epim co n-a h-uppannaib, ocup in ḡligṯipe a ḡilpiuḡaḡ; ocup ip do comarpbur in Chonall ceḡna pin aipechur echṯa, ocup emḡ, ocup enḡnuma na h-Eṯenn do ḡomet, ocup do congḡail, ocup do cummuḡaḡ a cluaparb ocup a cpaide-ḡaib bar caṯmiled; comḡ iat pin na peḡṯa ocup na po-ḡuḡupa po pṯaḡḡap bar n-aṯpecha aḡaib ap pḡicṯ bar pen-aṯap, o ploimḡteip bar paep ṯuaṯa, .i. Conall ḡlomm-meip, ḡaṯleannaḡ, ḡlac-láidip, ḡapb-ppaḡapṯaḡ ḡulban. Acṯ cena, po paḡ tuba, ocup po paḡ taipṯemaḡ ḡa bar tuaparb, ḡa maḡ toṯarb po tuiteḡ clac-ḡnuma Conall ḡan congḡáil, nair ba h-é-pṯo pṯiḡi poṯneapṯmap fine neapṯ-claṯḡi Neill, map poḡglep in t-uḡḡap:

Conall mac Neill, mic Echach,  
 cumgiḡḡo cupaḡ, calma, cpeaḡach,

ni

Tir-Enda, a territory containing thirty-quarters of land, in the present county of Donegal, lying between Lough Foyle and

Lough Swilly, and in the territory of Cinel-Enda, near the hill of Uisneach, in Westmeath.

“And, therefore, it is of you it is demanded, and to your charge it is left, to maintain the leadership of every battle field; for you are the strong, heavy, mighty, immoveable pillars and battle props of the land, because the hearts of your heroes, the minds of your warriors, the responses of your good champions, are the true basis and support of the fierceness, valour, and vigour of the world; as the author testifies:

“Conall *is distinguished* for supporting the battle  
 For the justice of the reign of a royal prince;  
 Fierceness, clemency, and great valour,  
 Liberality, venom, and hardness *are* in Conall.

And it behoves the family of every one of you to imitate and worship the attributes of your progenitor, by defending his fold, by maintaining his succession, and by not allowing his patrimony to be lessened; and of the patrimony of Conall Gulban, from whom you are sprung, is Erin with her divisions, and you should not allow it to be circumscribed; and it *is the duty* of the successor of the same Conall to support, maintain, and impress upon the ears and hearts of his warriors, the splendour, achievements, hospitality, and chivalry of Erin. Such then were the ordinances and the great hereditary prerogatives which your forefathers bequeathed unto you, derived from the ancestor from whom your free country is named, viz., the puissant, javelin-dexterous, strong-handed, and resolute Conall Gulban. And it were a great censure and reproach to your tribes, should it be your mishap not to continue the renowned achievements of Conall, for he was the chief prop in strength of the puissant sons of Niall, as the author testifies:

“Conall, son of Niall, son of Eochaidh,  
 A hardy, brave, plundering hero;

There

in boi do pá-claith ag Niall  
commaná Conaill na a cómpial.

Comu cummigeí ceneoil aird-mig Éirenn conice rin.

Ciú cia lap ar forbann murei in aird-mig, ro feargagaid fear  
toída, tul-borb, tuairceirac, a tuairceir caí coruamais  
Conaill, pe bpoituo bpiathar, ocur pe tecarcanb tigeirnar in  
aird-plaíta h-uí Ammipec, .i. Conall, mac Baedann, mic Ninnedha,  
o Thulaig Daí, ocur ó érachte-bpoitab Toirag in tuairceir;  
uair nri litch leirre a laithu, ocur nri mian a moir-greíac; ocur  
ro deirig a dub-gha n-dibraicéi, gura athéir upcar co h-ainper-  
gach, ancellu, ar h-ua n-Ammipech. Ro éncarcar tnuir toídaí,  
triaí-airch, á ceir-lap caí coruamais Conaill, ar méab in  
aird-mig eirir é ocur in t-upcar, .i. Maine, ocur Enna, ocur Air-  
nelach, ocur ro toíbadar tri leatán íceith lan-mora i píadnari  
na plaíta for eirir e ocur in t-upcar; áit éna do éuaí ceir-gha  
Conaill trep na tri píadnab dnuim ar dnuim, ocur trep in n-deirig  
n-dnuimuis dnoígan, .i. or-píac oirig in aird-mig co n-déac in  
daigir dibraicthe, dar brogaí a bíbair, i tul-muig in talman,  
itir da triagid aird-mig Éirenn.

Durran nac at bnuime do beac, ocur nac tréid cradı ro  
clannurcar, ar Conall; uair, dá maí ead, ni athirpígícar co-  
nacú caíha maí trien-fearab in tuairceir, uair ni dluig ocur ni  
dligu

<sup>i</sup> *Baedan, who was the son of Ninnedha.*—  
Baedan, Mac Ninnedha, the father of this  
Conall, was monarch of Ireland for one  
year, A. D. 571.

<sup>k</sup> *Tulach Dathi*, is probably the place  
now called Tullagh-O'Begly, situated in  
the N. W. of the Barony of Kilmaerenan, in  
the Co. of Donegal, opposite Tory Island.

<sup>l</sup> *Black-darting javelin.*—Dub-gha dnu-

íracéte. — The *gha* or *dart* referred to  
throughout this battle was the *jaculum*  
mentioned by Giraldus Cambrensis, in *Dist.*  
III. c. 10, where he says that the Irish  
had three kinds of weapons, viz., short  
lances, two darts, and broad axes. Led-  
wich says (*Antiq.* second ed. p. 283), that  
“the *jaculum* or dart is translated *javelin*,  
and described to be an half pike, five feet

There was not *one* of the great sons of Niall  
So good as Conall, or so hospitable."

So far the family-reminiscent exhortations of the monarch of Erin.

But to whomsoever this speech of the monarch appeared superfluous, a haughty, fierce-faced northman of the northern part of the protecting battalion of Conall, became enraged at the verbal exhortation and the lordly instructions of the monarch the grandson of Aimmire, namely, Conall, the son of Baedan, who was the son of Ninnidh<sup>j</sup>, from Tulach Dathi<sup>k</sup>, and the high-cliffed strand of Tory, in the north, for he did not like to be exhorted *at all*, and he did not like to be excited; he prepared his black-darting javelin<sup>l</sup>, and sent a shot spitefully and rashly at the grandson of Aimmire<sup>m</sup>. *But* three select lordly chieftains from the middle of the defensive battalion of Conall, namely, Maine, Enna, and Airnelach, *observing his design*, sprang before the king, and between him and the shot, and raised three great wide shields before the king and between him and the shot, but the hard javelin of Conall passed through the three shields back to back, and through the defensive Derg druimnech<sup>n</sup>, i. e. the golden shield of the monarch himself, so that the discharged javelin passed off the side of its boss into the surface of the ground between the feet of the monarch of Erin.

"Oh grief! that it was not in thy breast it struck, and that it was not thy heart it pierced," said Conall, "for then, thou wouldst never again reproach such leaders of battle as the mighty men of the north ;

and an half long."

<sup>m</sup> *Grandson of Aimmire*. — Ua Caimpech is translated Nepos Aimmirech by Adamnan, *Life of Columba*, Lib. 3, c. 5. In accordance with which it has here been translated "grandson of Aimmire" throughout.

<sup>n</sup> *Derg Druimnech*, — i. e. the red-backed, was a descriptive name of king Domhnall's shield.—See the Tale of Deirdre, in the Transactions of the Gaelic Society, p. 94, for the proper names of Conor Mac Nessa, king of Ulster's arms.

ὄλιγιδ̄ οὐιτ-ριυ clann Conaill do laidiuð, na do luaið-ðpep̄aét, aét  
muna fáic̄tea, ocup muna aip̄ic̄tea laige 'na lonn-ðnumaib pe  
bp̄uin̄nib a m-biðbað. Ocup aet̄ep̄t na bp̄iaeth̄a p̄a ann :

Ni ðlið ðeð-ðluað ð'up-ðpep̄acht  
Do t̄p̄iaétaib ip̄ t̄áin̄p̄emað,  
A laidiuð, a luat̄ðpep̄aét,  
Op̄pu mine h-aip̄ic̄tea  
A n̄óic̄p̄aét pe h-in̄p̄aiðið.  
Cath Conaill ip̄ com̄ðic̄p̄a  
Re cop̄num cat̄-laīt̄p̄ech ;  
Ceo ðpep̄acht a cup̄að-p̄an  
A p̄ep̄ð p̄ein, a p̄eaip̄an̄laét,  
A luin̄oi 'p̄ a laīðip̄eét,  
A ep̄oðaét 'p̄ a cob̄p̄aðeét,  
A p̄aipe 'p̄ a p̄eīt̄p̄ið,  
A p̄eét p̄iðba p̄o-ðup̄maip̄  
'ð̄a m-bp̄oītað co biðbaðaib.  
ðp̄oītað p̄óip̄ ða p̄ep̄aib-riin̄  
Aiḡéi op̄p̄o a n-ep̄caip̄a,  
ðleð̄a p̄aena ap̄ p̄aen̄ðabail,  
I lam̄aib a laīé biðbað,  
Ic̄ p̄aícīll a p̄p̄īt̄eol̄ma,

Α

<sup>n</sup> *It is not lawful to exhort a brave host.*—  
This is the kind of composition called  
Rithlearg. It is a species of irregular ex-  
temporaneous rhapsody.

Poems of this description are generally  
put into the mouths of Druids while un-  
der the influence of inspiration, or of he-  
roes while under great excitement, as in  
the present instance. Many curious exam-

ples of this kind of metre are to be met with  
in the ancient Irish historical tale called  
Forbais Droma Damhghaire, preserved  
in the Book of Lismore. It is curious to  
observe the effect which the writer of this  
tale wishes to produce in this place. He  
introduces Conall, the son of a king, the  
mightiest of the mighty, and the bravest  
of the brave, as actually attempting to

north; for it was not meet or lawful for thee to exhort or excite the race of Conall, unless thou hadst seen and perceived weakness in their deeds in fronting their enemies." And he said these words:

"It is not lawful to exhort a brave host<sup>a</sup>:

On chieftains it is a reflection  
 To be urged on, or exhorted,  
 Unless in them thou hadst observed  
 Irresolution in making the onset.  
 The battalion of Conall is resolute  
 To maintain the field of battle;  
 The first thing that rouses their heroes  
 Is their own anger, their manliness,  
 Their choler, their energy,  
 Their valour, and their firmness,  
 Their nobleness, their robustness,  
 Their regal ordinance of great valour  
 Setting them on against their enemies.  
 A further incitement to their men  
*Is derived from* the faces of their enemies being turned on them,  
 Reclining lances being held  
 In the hands of their heroic foes,  
 Preparing to attack them!

Their

take the monarch's life, for daring to make a speech to rouse the Cinel Conaill, or direct them how to act in the battle; and he is immediately after represented as entirely convinced of his error and crime, by a few proverbs which the monarch quoted to instruct him. He becomes immediately penitent, and willing to submit patiently to any punishment the monarch was pleased

to inflict, and, strange to say, the only punishment which the latter thought proper to impose was, that the royal hero, Conall, should not, if it should happen to be in his power, slay Congal, the monarch's most inveterate enemy, and the cause of the battle, because he was his foster-son. This, no doubt, presents a strong picture of ancient Irish manners and feelings.

Α τρερ-ζνέραχε ζνάταχ-ρυν,—  
 Θε η πέταρ πριτάλημ  
 Ορρο πε η-υαη ιμπερνα,—  
 Α φυλ ρειν 'γά ραδβρannaδ.  
 Ιαρ ριν νοά ροάινγε  
 Σιλ Σετνα πε πετρηγι,  
 Ρειδμ ριν cacha ραερ-χινιθ  
 Αcu πε η-υαη η-ιμλαδι.  
 Εnna-άlanη πε η-ιμδρ-αγιθ,  
 Δογυινγ πε βορβ-αηλεά,  
 Caeptennag πε caé-laζαρ,  
 Αengυραιγ πε η-υηρclαιγι,  
 Σιλ Ριδραγ πε ραεβαρ-cler,  
 Σιλ Νινδεδα αγ ηεαητ-βηηριυθ,  
 Σιλ Σετνα πε ροναιρτεέτ.

Αδ

° *Clann Enna*.—Enna-clann, i. e. the  
 race of Enna, the sixth son of Conall  
 Gulban, ancestor of the Cinel Conaill.  
 Their territory extended from the River  
 Swilly to Barnismore and Sruthair, and  
 eastwards to Fearnach, in the present  
 county of Donegal.

<sup>p</sup> *Boghuinigh*,—i. e. the descendants of  
 Enna Boghuine, the second son of Conall  
 Gulban, who were settled in the present  
 barony of Banagh, in the south-west of  
 the county of Donegal, to which they  
 gave name. This territory is described  
 in the Book of Fenagh, fol. 47, p. a, col. a,  
 as extending from the River Eidhneeh,  
 now the River Eany, which falls into the  
 harbour of Inver, in the bay of Donegal,  
 to the stream of Dobhar, which flows from

the mountains.

Ο Εonic co Δοδαρ οιλ  
 Σιληρ αρ ηα ζαηδ-βλειδτιδ.

From Conaing, the third son of this Enna  
 Boghuine, the O'Breslens, who are still  
 numerous in Tireconnell, are descended.  
 They inhabited originally the territory of  
 Fanaid, but were driven thence, by con-  
 sent of O'Donnell, in the fourteenth cen-  
 tury, and a branch of the Mac Sweenys,  
 who came from Scotland, was established  
 in their place; after which, as we are in-  
 formed by Duaid Mac Firbis, O'Breslen  
 became a Brehon to Maguire of Ferma-  
 nagh, which office his descendant retained  
 till the year 1643.

<sup>a</sup> *Caerthannachs*.—Caerptennag, i. e.  
 the descendants of Caerthan, the son of

Their usual battle-incitement,  
Which cannot be resisted,  
At the hour of the conflict,  
Is their own blood arousing them.  
After this not tameable,  
Are the race of Setna of robustness,  
They possess the puissance of any tribe  
At the hour of the slaughter.  
The Clann-Enna<sup>o</sup> *are distinguished* at the onset,  
The Boghaineachs<sup>p</sup> at fierce slaughtering,  
The Caerthammachs<sup>a</sup> for *maintaining* a battle-field,  
The race of Aengus<sup>r</sup> for resisting,  
The race of Fidhrach<sup>s</sup> for sword-fighting,  
The race of Ninnidh<sup>t</sup> for routing,  
The race of Setna<sup>u</sup> for firmness.

Such

Fergus, who was son of Conall Gulban.

<sup>r</sup> *Descendants of Aengus.*—Aenguparā, i. e. the descendants of Aengus Gumad, the son of Conall Gulban.

<sup>s</sup> *Sil Fidhrach.*—Sil Fīoparā; their situation in Tirconnell is not known, nor is their descent given in any of the genealogical books.

<sup>t</sup> *Sil Ninnidh.*—Sil Nīnoēōa, i. e. the descendants of Ninnidh, the son of Duach, who was son of Conall Gulban.

<sup>u</sup> *Sil Setna.*—Sil Setna, i. e. the descendants of Setna, the grandson of Conall Gulban. These were the most distinguished families of Tirconnell. That tribe of them called Sil Luighdhech Mic Setna, after the establishment of hereditary surnames, branched into various families, of

whom the most distinguished were the O'Donnells. The territory of the Sil Luighdhech Mic Setna is described in a poem in the Book of Fenagh, as extending from the stream of Dobhar (which flows from the rugged mountains) to the River Swilly:

Trīucha Epā Ruaió pébaū  
Maūmch, iapgauch mberaū  
O Cull cām na cpoðanū cap  
Co h-Eomich topanmo-ēpen-ēlarp.

Trīucha ðaūune m-blechta,—  
Eolcāibe lūcho na quepta,—  
O Eomich co Dobar n-oil  
Shilur ap na çapb-ēleibēib.

O'n Dobar oirgū cēona  
Trīucha Luigoech, mic Sheona

Aḡ ian euid caé caé-cinid  
 Do cáé Concall compamaig,  
 Cined molbtaé manaíreé,  
 Maig aénid ná anaénid ;  
 Innaigear h-ua Ainmirech,  
 Oppo im daíl naé dlig.

N<sub>1</sub> 015.

Եւրի մ լաւէ ք պրագարտաւ տօցօ, տւ-նօրի մ տարբեր-  
տաւ; ք ծօն քարի քար, օքս ք ծօն տւ-նիք տարբերտաւ  
մ տաք մ, ա Կօնալլ, ա քա-նիւն! ա՛տ ճա, մ քալաքս մ  
քնա՛ն քար, ք-քօլաք ք քաքաքս նա հ-քքս ա քլէ՛տաւ ա  
ք-քնա՛ն?

Բերրժի Եւր Եօրճա՛ծ ;  
 Բերրժի քլաճ րօժԵւրԵ ;  
 Բերրժի մաւԻ Եօր-Եօրմա՛ծ ;  
 Բերրժե ԵրԵօ Երօրժա՛ծ ;  
 Բերրժի ԵլօԻ Եւննաճա՛ծ ;  
 Բերրժի Ելալ Եօմաքի ;  
 Բերրժի ԵմԵԽ Եմքի՛ց ;

Period

Cup in abainn is glan li,  
 Damar coimhinm Suilíde.  
 Triucha Éinna riap ar rin  
 Co deapnur mor, co Spuzhair,  
 Tarbac Tír Éinna na n-geacó  
 Soir co Fearnach na feinneacó.

*Lib. Fenagh, fol. 47, b, a.*

“The cantred of the boisterous Eas Ruaidh,  
The salmon-full, fish-full cataract,  
Extends from Call Cain of knotty nut  
clusters  
To the noisy, impetuous green *river* Edh-  
nech.

The milky cantred of Baghuine,  
 Let all inquirers know,  
 Extends from Edhnech to the bright  
     Dobhar,  
 Which flows from the rugged mountains.  
 From the same rapid flood of Dobhar  
 The cantred of Lughaidh, son of Sedna,  
 Extends to that bright-coloured river,  
 Which is named the Suilidhe [Swilly].  
 The cantred of Enna thence westwards  
*Extends* to Bearna Mor *and* to Sruthair,  
 Profitable is Tir-Enna of horses,  
*It extends* eastwards to Fearnach of heroes.”

Such are the attributes  
 Of the race of brave Conall,  
 A praiseworthy tribe of spears.  
 Wo to the known or unknown *who insult them*;  
 The grandson of Aimire attacks them  
 For a cause which he ought not.

It is," &c.

The king smiled at the haughty and furious answers of the northern, *and said*, "This paroxysm is of the hereditary fury and of the northern madness, O Conall, O warrior! But hast thou heard the mild proverbial string<sup>v</sup> which authors have left *written* of the remains of their old sayings?"

"A battle is the better of array;  
 An army is the better of good instruction;  
 Good is the better of a great increase;  
 Fire is the better of being stirred up;  
 Fame is the better of commemoration;  
 Sense is the better of advice;  
 Protection is the better of intercession;

Knowledge

This poem then goes on to state, that the race of Eoghan, deeming the territory left them by their ancestor, Niall of the Nine Hostages, to be too narrow, extended their possessions by force of arms as far as Armagh, leaving Derry to the Cinel-Conaill, and Drumcliff to the descendants of Cairbre.

<sup>v</sup> *Proverbial string*. — The Irish were very fond of adducing proverbs in proof of their assertions, and to this day, a prover-

bial saying brought to bear upon the illustration of any subject, makes a deep impression on the minds of the native Irish, as the editor has had ample opportunities of knowing. But though proverbs abound among them no considerable list of them has ever yet been published. The most accessible to the Irish reader is that which is given by Mr. Hardiman, in his "Irish Minstrelsy, or Bardic Remains of Ireland," vol. ii. p. 397. Lond. 1831.

Feppdi fip fiappaigio ;  
 Feppdi tuip tertygud ;  
 Feppdi gáir glan-foglaun ;  
 Feppdi fip fáé foglaun. P. c.

Uileh gacá labaptha leat, a aipd-pig Epenn, ap Conall, cáin-  
 leap cacá comairli éugud, ip ciallda po coipeip mo éompep ; ip  
 pípa na fuigli, gura fáé paé-méidigéi ferigi oí-briaépa ána,  
 ainhapeá na n-aipd-pig. Acé éena, beip do bpeit pmaéta,  
 pnuaintig do peét pig, naé digip dar piazal do peéti, a píg-plaé,  
 ap Conall ; ip am cinac-ia, dílpap a dohép, ocup icpap ahpia-  
 éu, uap m h-anaipa acé pip plaéta aghaptheip oipne. Beapd  
 bpeit n-mópig, n-dípig, n-dleip-tenaig, ap Domnall ; map do triall-  
 aipiu mo éiug-bá-pa gan éaigill, gan éompégaé, tu-pa do éepap-  
 gain gan díchell, gan dípluigaé, ocup mo dáta, Congal, do éaigill  
 díit-piu ap colg-deip do claidim, a Chonall. Ní poibunn plaéta  
 mapcap, a pig-plaé, ap Conall, .i. Congal do éaigil. Máda  
 compairem, cengeltap agum-pa h-é, má iccaé a ahpiaéu a up-  
 gabal, uap m bué ahpichup engnuma dam-pa do dáta do dí-  
 éennaé doé' ainhéoin it' píaénaip, a aipd-pig Epenn, ap Conall.  
 Conaé conpaé Conall ocup a éeapé briaépa ap comepgi in caéta  
 ahuap comice pin.

Imthupa Domnall, po delig-pein pé paep-éóunaig dég d'á  
 deipb-pine bodem, pe h-uppleaige, ocup pe h-innapba cach pedma,  
 ocup cac popeigne ap a ucht. Ocup po atéhuip aegapheht  
 nept-clanne Neill d'róipithin ap cac poipán ap Chellaé, mac  
 Mailecaéa,

<sup>w</sup> *Foster-son, Congal.*—Mo dáta Con-  
 gal do éaigil díit-piu.—King Domhnall  
 is represented throughout this story as  
 most anxious that Congal should not be  
 slain, because his attachment to him was  
 inviolable as being his foster-son.

<sup>x</sup> *Cellach, the son of Maelcobha.*—Cellach,  
 mac Mailecaéa.—This great hero was  
 afterwards monarch of Ireland jointly with  
 his brother Conall, from the year 642 to  
 654. He is the ancestor of the famous  
 family of the O'Gallaghers of Tirconnell,

Knowledge is the better of inquiry;  
 A pillar is the better of being tested;  
 Wisdom is the better of clear learning;  
 Knowledge is the better of philosophy."

"May the choice of each expression be with thee, O monarch of Erin," said Conall; "the mild success of each advice be with thee; wisely hast thou suppressed my great anger. True is the saying that the pure, noble, sapient words of monarchs are the cause of mitigating anger. Howbeit, pass thy sentence of control; ponder on thy regal law, that thou mayest not go beyond the rule of thy justice, O royal prince," said Conall. "I am guilty; do thou take vengeance according to thy custom, and I will pay the debts due to thee; for it will not be an unjust revenge, but the justice of a king that shall be visited upon us." "I shall pronounce a king-becoming, upright, legitimate sentence," said Domhnall. "As thou hast sought my death, unsparingly and without consideration, I will spare thee without forgetfulness, without limitation, and my foster-son Congal<sup>w</sup> is to be spared by thee from the edge of thy right-hand sword, O Conall." "It is not the exorbitant demand of a king thou hast asked, O monarch," said Conall, "in requesting that Congal should be spared. If we engage he shall be fettered by me (if his capture be sufficient to pay his evil debts), as it would not be noble valour in me to behead thy foster-son against thy will, before thy face, O king of Erin," said Conall. So far the fury of Conall and his exact words at the rising of the battle.

As to Domhnall he detached sixteen chieftains of his own tribe, to resist and repel every attack and violence from his breast, and he charged Cellach, the son of Maelcobha<sup>x</sup>, above all, to watch and relieve

who are more royally descended than the ages.—See genealogical table of the descendants of Conall Gulban, at the end of this point of power and possessions in later volume.

Mailecaba, reach each, ocur cuairt ppeasra Congail do com-  
pberdal, ocur comairci a ceitri n-dalτad n-decraidech n-depb-  
τairiri do denum, .i. Maelbunn ocur Cobτac, Finnac ocur  
Paelcu ; ocur po fiaonaiγ ar arδ-maitib Erienn ar a aite, cumad  
pa cormailri coraiγti in caτa rin, ocur pa ramail a ruioγti, do  
coirigτea caτa per n-Erienn co bpuinne braτa, ocur atberτ na  
briaτpa pa:

Cleaτa mo caτa-pa pem  
Eogan co Cairpri, mac Neill,  
tuipτi pulamγ caτa Cuind  
Conall co n-a Enna-clomδ.

Connaτa ip Miuγz pela  
a pibach cuir comδluta,  
Laiγniγ, Muimniγ, meri a mou,  
tuige in caτa 'r a tēγori.

Airiγiδ mo caτa cain  
Airiγialla ocur mo deopad,  
me bodein a papca trom,  
pe dinge caich do'n comlonn.

Ip me Donnall, mac Aeda,  
mian lim cella do caemna,  
mian lim Sil Setna γan pall,  
co tpen a h-uēt Clann Conaill.

Mian lim Cenel Conaill cpuaid  
pomum i pcannur pciat-buain ;  
Sil Setna, mo chineδ pem,  
mairγ nac mγaib a n-ampripi.

Cenmpaelad

<sup>y</sup> *Are Conall.*—In this quatrain Eoghan,  
Cairpri, and Conall, the names of three of  
the sons of the monarch Niall of the Nine  
Hostages, are put collectively as nouns

of multitude to denote their respective  
races.

<sup>z</sup> *Are the shelter.*—The Irish word *tuige*,  
which is cognate with the Latin *tectum*,

relieve the puissant race of Niall out of every difficulty, to respond to the onsets of Congal, and to protect his own four good-hearted, beloved foster-sons, namely, Maelduin and Cobhthach, Fionnchadh, and Faelchu. And he requested of the arch-chieftains of Erin, after this, that the armies of the men of Erin should, to the brink of eternity, be arrayed to the likeness of the arrangement and position of this battle; and he said these words:

“The props of my own army  
*Are* Eoghan and Cairbre, the son of Niall;  
 The supporting pillars of the army of Con  
*Are* Conall<sup>y</sup> and the race of Enna.  
 The Connacians and bright Meathians  
*Are* its well-shaped thickset wood,  
 The Lagenians and Momonians of rapid action  
*Are* the shelter<sup>z</sup> and protection of the army.  
 The ornaments of my beauteous army  
*Are* the Oirghialls and my sojourners<sup>a</sup>,  
 And I myself the heavy sledge  
 To drive all into the conflict.  
 I am Domhnall, the son of Aedh,  
 I desire to protect churches;  
 I desire that the race of Setna, without remissness,  
 Should be mighty in the front of the Clann Conaill.  
 I desire that the hardy Cinel Conaill  
 Should be before me in the battle of strong shields;  
 The race of Setna, are my own tribe;  
 Wo to him who avoids not disobedience to them.

Cennfaeladh

is used in old MSS. to denote the roof of a house, and sometimes, figuratively, shelter or protection.

<sup>a</sup> *Sojourners*.—*Deopairō* signifies an ex-

ile, sojourner, pilgrim, or any one living out of his native country. The *deopairō* or sojourners here referred to were evidently hireling soldiers from Scotland or

Cennfaeladh plebad, mac Garb,  
 Fingín coibdenach in Chairn,  
 triar ele ba deula a n-dreac,  
 Maine, Enna, Airnelach.  
 Loingreč, mac Aeda na n-dám,  
 ocup Conall, mac baedain,  
 tri meic Maicoba na claid,  
 Cennfaeladh, Cellach, Conall.  
 Mo cuig meic-rea, deirg a n-dreac,  
 Ferdur, Oengur coibdenach,  
 Ailell ip Colgu nac gann,  
 ocup in cuigeadh Conall.  
 Ip iat rin eirithre mo cuirp,  
 plán caic uile 'ma ruabairt,  
 reid im caic réd, boib a m-bann  
 aš tečt a n-aigid ečtrand.  
 Se fir dēc do čined Cuind  
 po áirmeap i cenn comlaind,  
 ni uil pa nim,—mor in mod,—  
 deic ced laec por dingebad.  
 Ip iat rin togam co tenn,  
 i fiaidnairi per n-Epenn,

umum

Wales who were in the constant employment of the Irish monarch, such as were called Bonnaghts by English writers, in the reign of Elizabeth.

<sup>b</sup> *Cennfaeladh the festive, son of Garb.*—

Cennfaeladh plebad, mac Garb.—The Book of Kilmacrenan, as quoted in the Book of Fenagh, fol. 42, states that this Cennfaeladh had three sons, viz., Fiamuin, the eldest, ancestor of the Clann Fiamuin

or O'Dohertys; 2. Maelduin the father of Airnelach, Snedgal, Fianguis, and Cennfaeladh; and, 3. Muirchertach, the ancestor of the Clann-Dalaigh or O'Donnells.

<sup>c</sup> *Finghin, the leader from Carn.*—Fingín coibdenach in Chairn, is not mentioned in the Irish Annals or genealogical books.

<sup>d</sup> *Maine, Enna, and Airnelach.*—These

Cennfaeladh the Festive, son of Garbh<sup>b</sup>,  
 Finghin, the leader, from Carn<sup>c</sup>,  
 And three others of bold aspects,  
 Maine, Enna, and Airnelach<sup>d</sup>.  
 Loingsech, the son of Aedh<sup>e</sup> of troops,  
 And Conall, son of Baedan,  
 The three sons of Maelcobha<sup>f</sup> of clans,  
 Cennfaeladh, Cellach, *and* Conall.  
 My own five sons of ruddy aspects<sup>g</sup>,  
 Fergus, Aengus of troops,  
 Ailell and Colgu, not penurious,  
 And the fifth, Conall.  
 These are the sparks of my body,  
 The safety of all lies in their attack,  
 Ready in each road, furious their action  
 When coming against foreigners.  
 Sixteen men of the race of Conn  
 I have reckoned at the head of the conflict,  
 There is not under heaven,—great the saying,—  
 Ten hundred heroes who would resist them.  
 These I select confidently,  
 In presence of the men of Erin,

To

names do not occur in the Irish Annals, nor in the genealogies of the Cinel-Conaill.

<sup>c</sup> *Loingsech, the son of Aedh*.—*Loingsech mac Aedh*, is not mentioned in the Irish Annals or genealogical books.

<sup>f</sup> *Three sons of Maelcobha*.—*Three meic Maicobha*, i. e. of Maelcobha, the cleric, the brother of king Domhnall.

<sup>g</sup> *My own five sons of ruddy aspect*.—*Mo cúig meic-rea*.—It does not appear

from the Genealogical Irish Books, or the Irish Annals, that any of these five sons of king Domhnall became the founder of a family, except Aengus, or Oengus, who was the ancestor of the O'Canannans and O'Muldorys, princes of Tirconnell, preceding the O'Donnells, and of the Mac Gillafimins, chieftains of Muintir-Pheodachain, in Fermanagh.—See Note E, at the end of this volume.

umum fein, τιαρι οcυρ ταρι,  
 dom' fei'tem, dom' m'idegail.  
 Cellać, mac Maic'aba ćruim,  
 uaim d'fup'tachit cać anp'olaino,  
 pe f'pea'gra Congail na c'peać,  
 Cellać c'poda na cać cleať!

Im'ēpa Congail im'pa'tepi a'gainto a'taio ele, uair ni f'edait  
 u'gōair in da f'airnēir d' fup'pam'io i n-aen'p'ećt, amail ap'bert in  
 pile:

Uide ap n-uide po foich rin,  
 airneir cać u'gōair eolais;  
 ni a n-aen'p'ećt po foich uile,  
 d'á f'airnēir le h-aen duine.

Cio cia ap ap cuip'ep'ap ceip't in ca'ta, ni he ap'o-m'ig Ulaio do  
 bi co dubach, dob'ronach, ná co beg-menimnach, pe b'ruinne na  
 b'p'eligi b'ráta rin; uair ba d'umain d'á d'ráitib d'epib f'ap'p'ime  
 demin do d'enum do, ocyp n'p' t'arba do t'al'gennas t'p'all a  
 t'egairc; ap ba com'p'ad pe cap'p'ac d'á ćair'oib com'p'ili do  
 Congal, pe h-ap'lać na n-am'at'ead n-ipe'p'at'io a'g fup'ail a am'lepa  
 ap; uair n'p' t'p'eic'p'et na t'p'i h-ú'p'e up'ba'daća, ipe'p'at'io eip'um  
 o uair a t'ú'p'mio co t'p'at'h a t'iu'g-bá, .i. Eleact'o, ocyp Me'gepa,  
 ocyp T'ep'ipone, conat h-e a p'ab'p'ad ocyp a p'ae'b-fo'p'cetul rin  
 p'at'epia do-pum d'up'ead caća d'p'oć-d'ála, ocyp m'p'ad cać a iom'ap-  
 baip, ocyp p'op'ba'd caća f'ip-uile; uair ip ann po-t'ang'ep'ap in ú'p  
 m'ole'edech,

<sup>h</sup> *Rere and front.*—Tia'p ip ta'p, i. e. west and east. The Irish as well as the Jews used the same words to express the right hand and the south, the left hand and the north, the front and the east, and the back and the west.—See this fully il-

lustrated in O'Brien's Irish Dictionary, *in voce* DEAS.

<sup>i</sup> *Authors cannot give two narratives together.*—Uair ni f'edait u'gōair.—The writers of Irish Tales are remarkably fond of quoting ancient authorities. Here the

*To be* around myself rere and front<sup>h</sup>,  
 To attend me, to defend me.  
 Cellach, the son of Maelcobha, the crooked,  
*I appoint* from me to relieve each distress,  
 To respond to Congal of plunders,  
 Cellach braver than any chieftain!"

With respect to Congal, we shall speak of him another time, for authors cannot give two narratives together<sup>d</sup>, as the poet says:

"By progress after progress he passed through  
 The narrative of every learned author;  
 Two narratives cannot all at the same time  
 Be passed through by one person."

Whoever felt dejection for the battle, it was not the arch king of Ulster that was sorrowful, dejected, or pusillanimous at the approach of this final defeat; and it was in vain for his druids to make true magical predictions for him, and it was not profitable for his *tailginnis* [*clergy*] to seek instructing him; for his friends might as well converse with a rock as advise him, in consequence of the temptations of the infernal agents *who were* pressing his destruction upon him; for the three destructive infernal furies Electo, Megara, and Tesiphone, had not forsaken him from the time he was born until the period of his final dissolution, so that it was their influence and evil suggestions that induced him to stir up every evil design, meditate every contention, and complete every true evil; for the snare-laying,

author quotes an old poet as authority for his arrangement of the subject. This quatrain seems to have been quoted from the biography of some poet or professor of literature, but it is now difficult to understand it perfectly, as the quotation is so short and the subject matter unknown.

The Editor understands it thus:

"Progress after progress he made  
 In reading the narratives of learned authors,  
 Studying them one by one,  
 For he could not attend to two together."

móledech, eiridan, aithgill Electó ar ceir-lár cleib ocup craide Congail, ic maídem caé mírúin, ocup ic fuigrao caéa fír-uile. Ocup dín in maírg mírnech, mírúnaé, mallacétnach Megepa do éorain a calao-þorpe comnaídi ar ceir-lár éarbaite Congail, ic tagra á taiblib a éengao, ocup ic buaðnairi a bunnaécaib a bria-éar; ocup dín in éenn cleapach, éoravdec, éonntpaéca, éromda, éurpaécaé, éuaié-ebpaé Tépíóne tapraíð fein apó-éomur aipech-air ar cuig céopaéaib comlana corpaíða Congail, comdír com-óíca fein pe forbaé caéa fír-uile. Sur ub épér na h-ínrib iperhaídi rin tuicéer na tpi pecaéa puépaéa amirger caé aen, .i. perúduo, ocup impaéduo ocup gnm, feib arberit Potuo na Canóine:

Electo pgruður caé col,  
 Megepa fpi h-impaéduo,  
 Tépíóne fein co fpi  
 cuipear caé cair i corp-gním.

Conao he a n-aplaé ocup a n-impiúe-fein air-rim pa deia do gan éomairli a éarat do éummuigaé, ocup ip iat pa deia dó beic co meica, micellid iup Ulltaib ocup allmaicéaib aóais Máipri pe maídm caéa Muigi puao-limtiig Rath, co tainic epacth puain ocup ráim-éodulca do na pluagab; ocup po éodail Congal iap rin pe ciuin-þogari na cuileann ciuil, ocup pe forcaé paídeimail, puapaídech, fpi-tpuaig na téo ocup na timpán 'ga tadall d'aigéib ocup d'forpmnaéaib eanó ocup ingen na puao 'gá rap-þeim. Acé éena, ba timnaépaé tpoeh do Congal in coéla rin, do peip mar ip gnaé ruba ocup rámaigéi fpi-coéulca ic ammuigaé caé aín pe bpuinne

<sup>j</sup> *Fothadh na Canóine*, here quoted as authority for the office of the three Furies, was lecturer of Armagh in the year 799.—

See Annals of the Four Masters at that year, and Colgan, *Acta SS.* p. 783.

<sup>k</sup> *Tympans*.—Timpán.—Various pas-

laying, impure, and wicked fury, Electo, took up her abode in the very centre of the breast and heart of Congal, suggesting every evil resolution and pointing out every true evil to him. And also the woeful, ill-designing, wicked Megæra placed her resident fortress in the very middle of Congal's palate, to hurl defiance from the battlements of his tongue, and to threaten with the scourges of his words. And the tricky, evil-teaching, cursed, morose, backbiting Tesiphone assumed absolute sway over the five corporeal senses of Congal, so that they (the three Furies) were diligent to accomplish every true evil. By these three infernal Furies is understood the three evils which tempt every one, viz., Thought, Word, and Deed, as Fothadh na Canoine<sup>j</sup> said :

“Electo thinks of every sin,  
 Megæra is for reporting,  
 And Tesiphone herself truly  
 Puts every crime into bodily execution.”

And it was *the influence of* their temptation and solicitation of him that induced him not to attend to the advice of his friends, and it was they that caused him to be confused and senseless between the Ultonians and foreigners, on the Tuesday night before the loss of the battle of the red-pooled plain of Magh Rath, until the time of rest and soft repose arrived for the armies. And after this Congal slept, *being lulled to rest* by the soft sounds of the musical pipes and by the warbling vibrations and melancholy notes of the strings and tympan<sup>k</sup> struck by the tops, sides, and nails of the fingers of the minstrels, who so exquisitely performed on them. However, this sleep was a miserable repose to Congal ; but indeed hilarity and agreeable sleep

sages can be produced to show that the      and not a drum, as might be supposed  
 Irish tympan was a stringed instrument,      from the name.

bpuinne báir, ocuṛ pe h-íónaib aódeó. Áét éna, níṛ cumṛcais  
Congal ar in cooldo rin gup éan Dubdaíó dṛai na bṛaépa beca  
ra:

Α Chongail Chlaín comeṛiḡ,  
Cinṛpet t'ecṛpaṛ h'indṛaiḡiḡ;  
Oṛṛ meli mian puain ṛiṛ-laíḡe;  
Suan pe báir bṛiét boḡba;  
ḡeḡ bṛíḡa beḡpaṛ bi baṛ mṛolác;  
Moṛ-eiḡe mian ṛeinned ocuṛ ṛṛiṛaṛe;  
Ṛoṛtṛéó n-ḡalann ḡṛiṛh-maḡ nemṛoṛ mboḡba;  
ḡṛuṛ ṛola,—eaṛṛaṛ éṛpaḡ,—  
Chugut a Chongail.

Α Congail.

Iṛ duainṛeaṛ ṛom dṛiṛciṛ, a Dubdaíó, ar Congal. Ceiṛḡ  
aeḡaṛe, ṛaḡbup a éiḡi iṛiṛ ṛaelaib ḡan imṛoimṛe, aḡuṛ-ṛa iaṛiam,  
ar Dubdaíó. Dṛiḡ ni h-oṛḡ aeḡaṛe cooldo ḡá éeaṛṛaib; ni daṛ  
commedaḡ mill iaṛmaṛṛaṛ-ṛiḡ d'Ullṛaib; buḡ ṛine ar n-a ṛoḡail  
aime Olloman daṛ t' éiṛi; buḡ laiṛṛeṛ ḡan lan-ḡabail aṛḡ-ṛoṛt  
aṛeṛaṛ ḡaṛa h-Ullṛaḡ ar t' aṛṛli. Áét ciḡ comṛaḡ pe caṛṛaḡ  
comaiṛli do tṛoich ṛe na éiḡḡ-ba! Do comḡiḡlaṛ do éneaḡ, a  
Chongail, ar Dubdaíó; Dena ṛiḡ ṛuṛain ṛe t'aṛi, ocuṛ pe h-aṛḡ-  
maṛiḡ Eṛienn, ocuṛ imḡaib mṛoṛṛcaṛ na Maṛṛte maṛ maṛḡaṛ  
co maṛiḡ Ulaḡ umuṛ in aen maḡiḡn.

Taime

<sup>1</sup> *But indeed sleep, &c.* — The present belief among the Irish peasantry is, that at the approach of death by sickness, a man sleeps, but that a woman is awake; bíḡeann an ṛeaṛ 'n a cooldo aḡuṛ an beaṛ o'a ṛaṛpe ṛéin.

<sup>m</sup> *To thee O Congal.*—Α Congail clain

comeṛiḡ.—In all old Irish tales mystical assertions, expressed in irregular metre, are generally put into the mouths of Druids. The terms are generally ambiguous and full of mystery; and it is sometimes almost impossible to translate such rhymes as they are made to speak, into intelligible

sleep<sup>1</sup> come upon every one at the approach of death, and of the pangs of dissolution. And Congal did not awake from this sleep until Dubhdiadh *the druid* had chanted these few words :

“O Congal Claen arise,  
 Thy enemies approach thee ;  
 The characteristic of an imbecile is the desire of constant lying asleep ;  
 Sleep of death is an awful omen ;  
 Little energy forebodes the destruction of the coward,  
 The desire of the hero and the watchman is early rising ;  
 An inciter of valour is a proud and fearless fiery-champion,  
 Fervour of blood,—the characteristic of a hero,—  
*Be* to thee O Congal<sup>m</sup>!

O Congal,” &c.

“Disagreeably hast thou awakened me, O Dubhdiadh,” said Congal. “Thou dost like a shepherd who leaves his flock among wolves without a guard,” said Dubhdiadh. “It is not the business of a shepherd to sleep over his flock: thou art not<sup>n</sup> a vigilant keeper of a flock to the Ultonians; the race of Ollamh<sup>o</sup> would be a divided tribe after thee; the great habitation of each Ultonian would, after thee, be a deserted spot; but indeed *to give* advice to a wretch before his death is to talk to a rock.” “Thou hast *sufficiently* avenged thy wounds, O Congal,” said Dubhdiadh, “make an eternal peace with thy foster-father and the arch-chieftains of Erin, and fly from the defeat of Tuesday, on which [*it is foreseen*] thou wilt be slain, and the chiefs of Ulster about thee in one place.”

A

English.

<sup>n</sup> *Thou art not.*—*Ní* *oat*, i. e. *non es*.

<sup>o</sup> *Race of Ollamh.*—*Clíme* *Ollamian*, i. e. the race of Ollamh Fodhla, who was one of the most celebrated of the monarchs

of Ireland, and flourished about the year of the world 3227, according to O’Flaherty’s Chronology.—See Ogygia, Part III. c. 29. This monarch was ancestor of Congal and of all the Clanna Rudhraighe.

Tannic and rin taem célli cumairc do Chongal, gur canurtaí: cia d' árd-clannaib h-Ir fuair tseimann ar éiug-ba, ná maiuug san marbad? ocur ir deḡ-niḡ mar Domnall co n-ard-maírib Erienn uime, o rímṡar a ro-marbad, ocur ir mṡuibṡi d'Ulltaib d'á n-airpleach do'n éur-ra, ar Congal. Ocur cidead ro triallainṡ teicṡed in taṡar pea ocur mo ṡearḡḡain ar éiug-ba, mar a taic mo ṡraiṡi 'ḡá deirb-fairtine ṡam mo éuitim ir in taṡar-ra; nṡ ṡearḡḡa trí teicṡed; nṡ tarba éc d'ingabail, uair trí h-uairc naṡ ingaibṡer, .i. uair éca, uair ḡene, uair cóimpeṡa, ar Congal. Cen co h-ingaibṡer éc, ingaibṡer áḡ, ar Dubdaíṡ, uair nṡ deir pe dia deirḡ-marṡra ar ṡaimb, ocur aṡberṡ in laíṡ ri:

Imḡaib áḡ 'r roṡ ingéba,  
a Chongail Mullaiḡ Maṡa,  
mac Aeda, mic Ainmirech,  
éugur i cenn in caṡa.

In caṡ rin ro toḡbairiu,  
ir ro fuasḡair cen laige,  
ir rinam maṡa mói-ṡonnaḡ  
ṡuit caṡugad pe ṡ'aide.

In caṡ rin ro toḡbairiu,  
a laíṡ ceirṡ na ṡa cómlann,  
bíṡ rinam maṡa moí-ṡonnaiḡ  
ṡuit caṡugad pe Domnall.

Domnall

<sup>p</sup> *Descendants of Ir.*—D' apo-clannaib Ir.—The most distinguished of the race of Ir, son of Milesius, were the Clanna Rudhraighe, of whom Congal was at this time the senior representative.

<sup>q</sup> *It is profitless to fly from death.*—This is still the prevailing feeling among the illiterate Irish peasantry, who are con-

stantly heard to say “what is to happen must happen: whatever God has foreseen must come to pass exactly as he foresaw it, and man cannot change the manner of it by any exertions of his own.”

The common saying among them is, “*It was to happen.*”

<sup>r</sup> *Mullach Macha.*—Mullaiḡ Maṡa,

A confused gleam of reason then beamed on Congal, and he said, "Which of the great descendants of Ir<sup>p</sup> has got protection against final destruction, or will live without being killed? And it is a good king like Domhnall, with the arch-chieftains of Erin about him, *to whom* it belongs *by fate* to have the killing and slaughtering of the Ultonians on this occasion," said Congal. "But though I should attempt to avoid this battle and save myself from final destruction (for my druids are making true predictions to me that I shall fall in this battle), *yet* flight has never saved a wretch; it is profitless to fly from death<sup>a</sup>; for there are three periods of time which cannot be avoided, viz., the hour of death, the hour of birth, and the hour of conception," said Congal. "Although death cannot be avoided a battle may be avoided," said Dubhdiadh, "for God does not like that men should be slaughtered;" and he repeated this poem:

"Shun the battle, and it will shun thee,  
 O Congal of Mullach Macha<sup>r</sup>;  
 The son of Aedh, son of Ainmire,  
 Approaches thee at the head of the battle.  
*In* that battle which thou hast raised,  
 And which thou hast proclaimed without feebleness;  
 It is the *same* as swimming over the mighty-waved sea,  
 For thee to contend with thy foster-father.  
*In* that battle which thou hast raised,  
 O just hero of the two combats,  
 It is the swimming over the mighty-waved sea,  
 For thee to contend with Domhnall.

Domhnall

the summit or hill of Macha, i. e. of the hill of Armagh. Congal is called of this place, because it was in the territory of his ancestors, previously to the year of

Christ, 332, though not included within the limit of Ulidia, his own principality, which comprised no portion of the present county of Armagh.

Domnall Dúine apo Balaip,  
 rairi ná pluag in domann,  
 da n-dearindair oim allmarraig,  
 do pincfidir do in conair.  
 Eol dam ann in daire pea,  
 co ti in bpaeta Daire in latha,  
 bid e ann in muige pea  
 mag cuanach Muigi Raeta.  
 Bid Mag raet o'n poth-mal ra,  
 mag of aipeir in átha,  
 Cairn Congail in cnocán ra,  
 o muig co laeti in bpaetha.  
 Diaid Suibne na gealtugan,  
 bid eolach peaet gaet n-dingna,  
 bid gealtán tpuag pann-criaede,  
 bid uaetao, m ba himda.

Imganb.

ba

<sup>s</sup> *Domhnall of the lofty fort of Balar.*—Domnall dúine apo Balaip.—*Dun-Balair.* The site of this fort is shown on Tory Island, off the north coast of Donegal, where there is still a vivid recollection of Balar, its founder, who is famed in the bardic history of Ireland as the general of the Fomorians, or sea pirates, in the second battle of Magh-Tuiredh, fought about the year, A. M. 2764, according to O'Flaherty's Chronology.—See Ordnance Map of Tory Island for the exact situation of Dun Balair.

King Domhnall is called of Dun Balair, not because he resided there, but because it belonged to Tirconnell, the principality of his own immediate tribe. The custom

of calling people after such places is very common among the Irish poets, but it leads to confusion, as it is often applied in too vague a manner.

<sup>t</sup> *Oak-grove.*—Daire, is translated *roboretum* by Adamnan, in his Life of Columba, Lib. 1. c. 2, 20, 49.

<sup>u</sup> *Daire in latha*, is in Mac Morissy's copy more correctly *Doire na plaeta*, i. e. the oak grove of the prince or king. There is a place of this name near Dungiven, in the county of Derry, anglicised Derrynaflaw, but the name is not now to be found at Moira, where this battle was fought, so that the druid is out in his prophecy.

<sup>v</sup> *Suibhne shall be a lunatic.*—Diaid

Domhnall of the lofty fort of Balar<sup>s</sup>  
 Is nobler than *any of* the host of the world;  
 If the foreigners would do my bidding  
 They would for him leave the way.  
 I know the *future* name which this oak-grove<sup>t</sup> *shall bear*,  
 Until the day of judgment—Daire in latha<sup>u</sup>.  
 The name of this plain shall be  
 The beautiful Magh Rath.  
 It shall be called Magh Rath from this prosperous battle,  
 A plain over the brink of the ford;  
 This hillock shall be called Carn Congail  
 From this day till the day of judgment.  
 Suibhne shall be a lunatic<sup>v</sup>,  
 He shall be acquainted with every fort<sup>w</sup>,  
 He shall be a pitiful, weak-hearted maniac;  
 Few, not many, shall be his attendants.

Shun," &c.

It

Suibhne na gceatugan.—That is, Suibhne, the son of Colman Cuar, chief of Dal Araidhe.—See Buile Shuibhne, or, "The Madness of Suibhne," a curious romance, generally added to the Battle of Magh Rath, for an account of the rambles, freaks, and eccentricities of this chieftain, after the Battle of Magh Rath, from which he fled panic stricken, in consequence, as it is alleged, of his having received the curse of St. Ronan Finn, abbot of Druim Ineasglainn, now Drumiskin, in the county of Louth, whom Suibhne had treated with indignity.

<sup>w</sup> *He shall be acquainted with every fort.*  
 —Óio eolach péc gac n-omgna, alludes

to Suibhne's constant roving from one place to another. **Om̃gna** signifies *a fort* or any remarkable place, and it appears from the romance just referred to, that Suibhne was almost constantly moving about from one remarkable place to another throughout Ireland; but though he is represented as having visited the most romantic and best-known localities in Ireland, it is strange that he is not made to go to Gleann na n-gealt, in Kerry, whither, at the present day, all madmen are made to repair to be cured of their malady. In Mac Morrissey's copy, however, this line reads, **bio ecclac pé gac n-toóna**, i. e. he shall be afraid of every kind of weapon.

Ḫa dīmaín do Dubdaíð fīr na fīr-ḡáirī do caitēm pe Congal;  
 aét cena po comḡaípeað Ceann con co Congal, .i. ḡilla tairpīr  
 do'n tīrīaé mīlīð, ḡura fāíðepīr h-e d'fīrīpūḡað cleíí Conaill  
 ocup aīrīð-ḡīnnīe Eoḡan, d'fīor īn pabāðar ḡlaīr no ḡeīnleca ītīr  
 caéí dā n-āīrīaíð īn-mcomlāīnīð acī. Maīr do canāð a céí-āompāītīb  
 a cupāíð, maīr deapbēār ap deīpḡruba Conaill:

Ro cīnīðpet comāīple cupāíð,  
 Aīnnelāc, mac Ronān Ruāíð,  
 Ocup Suībne Mīnīð do'n mūḡī,  
 Mac fīr-ḡarīta Feapāíðarīḡ:  
 ḡeīmel ītīr cach dā cūp  
 Do Chonaill ocup d' Eoḡan,  
 Co nā ī-āīmlāíð óḡ na pēn  
 Dīb ḡeīmaíð tēnnīta tēíced.

Imīnīð uāīr po cupīed Cenn con pe tīrīðeīlīb na tōrca pīn ocup  
 po mīpa Dōmnall deīpel ap copūḡað īn caíta, ocup po fēḡupītaī  
 Dōmnall dāp mīn-ōīpīb īn mūḡī, ocup at conāīpēpūm cūḡī Cenn  
 con, ocup īa aītīm āðbar a tōīcīll ocup a tēcētarīpēcta; conāð  
 aīpe pīn, po pāíð pe tīēn-pēpāīb īn Tuāīpīrīt: at cūpa cūḡāīb  
 ḡilla do ḡillīb Congal ocup Cenn con a comāīnm pēīn, ocup do  
 pēðapīpa āðbar a tōīchīll, do cāīðbīpēð barī tuāīpīrēbala-īrī ocup  
 d' fīrīpūḡað barī n-īmmīll, īn buð cōḡlōnnīta copāīḡēī barī cupāíð,  
 ocup mūn buð ead īat, co na cópāīḡeāð Congal apū-māītī Ulað  
 na allmūpāc ī n-ḡlaīrāīb, na ī n-ḡeīnlecaīb. Conāð aīpe pīn, a  
 oḡu, barī aīrīð-īḡ Eīēnn, leaḡar īlīb-īrī eapīpa ocup īcētāpa barī  
 n-eīpīpūð, ocup barī n-eḡḡuð co tīpachī-āīðlennāīb barī tīpāīḡeð, d'  
 polāc

\* *Phalanx*, &c.—Chiaé caíta is explained  
 by Peter Connell, in his Dictionary, as a  
 body of men in battle array, and he ex-  
 plains ḡīnnīe, in the margin of Mac Mo-

rissy's copy, p. 71, by the modern words  
 neapīno oamḡeān, i. e. "strength or bul-  
 wark," but the latter word must be under-  
 stood here as applied to that arrayed di-

It was vain, however, for Dubhdiadh to waste the knowledge of true wisdom on Congal. Cenncon, a faithful servant of the lordly hero Congal, was called, and he despatched him to reconnoitre the phalanx<sup>x</sup> of the race of Conall, and the great bulwark of the race of Eoghan, *to see* if they had locks or fetters between every two of their fighting soldiers, as had been proposed in the first consultations of their heroes, as is proved in *Dergrubha Chonaill*<sup>y</sup>:

“They came to a stern resolution,  
Airmelach, son of Ronan the Red,  
And Suibhne Meann, on the plain,  
The truly expert son of Feradhach,  
To put a fetter between every two heroes  
Of the races of Conall and Eoghan,  
So that neither young nor old  
To them, though pressed, might suggest flight.”

At the exact time that Cenncon was sent to perform this business, it was that Domhnall turned round to the right to view the array of the battle; and he looked over the smooth surface of the plain, and perceived Cenncon coming towards him, and perceived the cause of his journey and message. Wherefore, he said to the mighty men of the north, “I see approaching you a servant of the servants of Congal, by name Cenncon, and I know that the cause of his journey is to reconnoitre so as to describe you, and to ascertain your battle array; *to see* whether your heroes be linked together with fetters, in order that if they should not be so, Congal may not array the arch-chieftains of Ulster or of the foreigners in locks or fetters. Wherefore, O youths,” said the monarch of Erin, “let down the verges and skirts of

vision of the monarch’s army which consisted of the Cinel Conaill, Cinel Eoghain, and Oirghialla.

<sup>y</sup> *Dergrubha Chonaill*, was evidently an ancient Irish historical tale, but the Editor is not aware that it is at present extant.

polac ocur d'porðibad na paep-geimlec ren-iaraind rnm-cen-  
 galci, po h-ynnaipecd orai. Tógbaíð ocur taiqbénaíð, cpoitíð  
 ocur cpiethnaiğíð na plabpaðu puaćinai, polup-iarinaíde, po puíð-  
 íğed ar bar n-geimlecaib glan-ćúmća, glap-iaraind, ocur taðpaíð  
 tpi tpiom-ğaiui boqba, buaðnapecha, buippeðaiği, do ćui ġraíne  
 ocur ġemededćta ip in n-ğilla, ćumað bpićććedćaipecć bpaqlanği  
 do bepað d'nnaiğið Ulað ocur allmaiać. Ro tincad in tecupc  
 pin ağ tpien-pepaib in Tuaićipć. Ocur ap cinned caća cainğne  
 ðar porconğaiui in t-aiqð-piğ opio, co tućpaðai tpi tpiom-ğaiui,  
 boqb-buaðnupaća, buippeaðaiği, cop linað, ocur ġup luać-meaðpað  
 in ġilla do ġrain ocur do ġemidedć, d'oillć, ocur d'paenneall, ocur  
 d'poluamain, ġop ob ead po cetpağepćai ćuiğe, ġup ġemel ġlan-  
 paðac, ġlap-iaraind do peagann iui cać ða ćupað do Conall  
 ocur d' Eóğan ip in uaiui pin; ocur po mnta uaićib d'nnaiğið  
 Ulað ocur allmaiać, co pa mni a aćepc, ocur ġup ćağai a ćedć-  
 aiećć ba píaðnapii doib. Ip ðe pin po ćanupćai Congal, ca  
 h-aiim a pui Dubðiað Ðpai, a óğui, bar eipium; Sunna, bar  
 eipium, mni paða ppi paipci, ġe mað ðepćaiui ppi ðemin ðuit,  
 ap Dubðiað, ocur ni ćaiccep ppić e, ġe mað acallain mćeći ba laimn  
 let. Do [i. dol] ðuit amlað, bar eipium d'aipecpi ocur d'pippéğad  
 pep n-Ćpienn uaim-pi, ġup ob do pep do ćepća ocur do tuapupc-  
 bala ap plaćib Puiim, ćoipecćat-pa mo caća, ocur puioğpet mo  
 poćpaide.

Ip

<sup>2</sup> *Raise and show.*—It seems difficult at first sight to understand the apparently inconsistent orders given by the monarch to his men, to hide their fetters, and at the same time to exhibit and clank the iron chains attached to them. His design probably was to make Congal's messenger believe that although the fetters

were in the hands of the soldiers, and ready for use, yet that they were not actually put on. Another difficulty arises from the spy being represented as *imagining* what was really the fact. Perhaps the writer intended to intimate that the spy, in his terror and panic, reported what his story proved he could not have seen; it

of your battle-coats to your heels to cover and conceal the noble fetters of well-cemented old iron, which have been fastened upon you. Raise and show<sup>z</sup>, shake and rattle the beautiful, bright iron chains which are fastened to your well-formed fetters of blue iron, and give three heavy, fierce, exulting, terrific shouts, to strike terror and dismay into the *heart of* the servant, that he may bring back to the Ultonians and foreigners a false and deceptive message." The mighty men of the north attended to these instructions : when the monarch had finished each of his commands, they gave three heavy, fierce, exulting, and terrific shouts, by which the servant was filled and quickly confused with horror and dismay, and with dread, awe, and panic, so that what he imagined was, that there was a bright fetter of blue iron between every two of the heroes of the races of Conall and Eoghan at that time ; and he turned from them towards the Ultonians and the foreigners, and he told his story, and stated *the result of* his message in the presence of them. Then Congal asked, " Where is Dubhdiadh the druid, O youths," he said. " Here," replied the other ; " I am not experienced at reconnoitering, even though I should reconnoitre for thee in earnest," said Dubhdiadh ; " but I shall not dispute with thee, even though thou shouldst desire *me to obtain* a private interview." " Thou art to go, therefore, from me," said he [Congal] " to view and reconnoitre the men of Erin, and it will be according to thy account and description of the chiefs of the west that I will array my battalions and arrange my forces."

Then

is evident, at least, that Congal was dissatisfied with the report of his first messenger, from his sending Dubhdiadh to reconnoitre a second time, and bring him a more accurate account of the state of the enemies' forces. The whole story is extremely curious ; the Editor is not ac-

quainted with any parallel for the singular expedient of chaining the soldiers together, in order to prevent one from flying without the consent of the other ; nor is it spoken of as a new device, or one peculiar to Domhnall, for Congal evidently expected it, and was prepared to follow the example.

Is anto rin do deáid Dúibíad co h-Ard na h-imairec, conaú  
 ar po feigurtar uada, ocur at conairc in cat-laem cupata, co-  
 pasgí ar n-a comeasgar, ocur in t-rocraídi íonaire, íar-innillí  
 ar n-a ruídiugad; ocur géir b' inída airéct examail, ocur ginnne  
 gramemail, ocur paeir-írluas romemail ar n-a ruídiugad d'íea-  
 paib Éirenn in aen inad, nír an, ocur nír adair, ocur nír delig-  
 ertar airé, na aigned, na innitind Dúibíad i n-dreim díb rin, áct  
 inad ír in tren-íocraídi tarbda, tori-aéarba, tuairceiraiḡ, at  
 conairc pe cneap in arid-plattha h-úi Annmíech, pe gnuamdaáct  
 ocur pe gramemlaáct na laeáirídi rin leir, con-a n-greann-moé-  
 paib goirceídi, ocur co n-a clad-mailgib cupad ic polac ocur ic  
 foridibad fairceirna na íeinneó. Ocur dínn pe h-uirgíann ocur pe  
 h-anacentaáct leir na leno-bírat ligda, leth-pada, lebar-claimac,  
 ocur a n-maí n-óir-easgar ar n-a forpilled dar formnaib na íir-  
 laech. Áct éna po combuaídiut cetpáda Dúibíad pe forghrain  
 a fairceirna, ocur po inída uairíib co tinnernach, ocur a éangra  
 ar luth, ocur ar luamain, in easar-poll a aigí, ag tuir ocur ic  
 triall, ocur ic tinnreóul terta ocur tuaircebala na tren-roc-  
 paíde rin do tabairt; ocur táimic peime co lar longroirte Ulad  
 ocur all-maíac, gur in inad ar éomdeir do éach a éompégaó ic  
 airneir a aítirc, ocur ic tagra a ééctairécta, ocur po inída ar  
 arid-maíib Ulad ocur allmaíach, ocur arbert na bíratíra ía:

At ciu cat-laem éugab-íí,  
 A Ulltu 'íá allmaícu,  
 Oll-éat ágmaí epídem,

Cupad

<sup>a</sup> *Ard na h-imairesí*,—i. e. the hill of the espying or reconnoitering. In Mac Morissy's copy it is written more correctly, *Ard na h-ionfáircepe*.

<sup>b</sup> *Excepting only*.—This clearly shows that the battle was written to flatter the pride of the Cinel Conaill.

<sup>c</sup> *Wide-folded shirts*.—*Leno-bírat* was

Then Dubhdiadh went to Ard na h-imairesi<sup>a</sup>, and from it took his view; and he saw the heroic army arranged and arrayed, and the powerful, well-appointed forces drawn up; and though many a various band, terrible troop, and noble well-looking host of the men of Erin were there stationed together, the observation, mind, or attention of Dubhdiadh did not dwell, fix, or rivet itself upon any battalion of them, excepting only<sup>b</sup> upon the mighty, bull-like, puissant northern battalion, which he saw close to the monarch the grandson of Ainmire; *but by these his whole attention was arrested*, on account of the sternness and abhorrent fierceness he observed in their heroes, with their proud-tufted beards, with their warlike prominent eyebrows [*seemingly*] overshadowing and obscuring their vision, and on account of the horror and strangeness presented to him by their glossy, half-length, wide-folded shirts<sup>c</sup>, and by their gold-embroidered tunics<sup>d</sup> returning over the shoulders of these true heroes. In short, Dubhdiadh's senses became bewildered from viewing them, and he turned from them quickly with horror, with his tongue moving and vibrating in his mouth, assaying, attempting, and designing to give an account and description of that mighty army. And he came on to the middle of the camp of the Ultonians and foreigners to a place where all might conveniently view him, reporting his story and delivering his message, and he turned to the arch-chiefs of the Ultonians and spake these words:

“I have seen a mighty army approaching you,  
O Ultonians and foreigners,  
It is a mighty, valiant army,

*Composed*

evidently the linen vest dyed with saffron, with long and open sleeves, often mentioned by English writers as worn by the soldiers of the Irish chieftains.

<sup>d</sup> *Tunics*. — *Imap* is explained by the Latin word *tonica*, in a vocabulary in the Library of Trinity College, Dublin, (H. 2. 13.)

Cuiraid cioda, cornumac,  
 Ppaeoda, ponnari, poritamail,  
 Sermach, peitpeé, poéecaire,  
 Tapcepech, triat-lonn, taipirmech;  
 Co n-imad apm n-immilli,  
 Fá'n cat ap na cópuḡad.  
 Placth féig, peta, poirpimech,  
 Rigda, po-garḡ puitenta,  
 Diiriuch, dpeach-depḡ doir-lebar,  
 Dnuir-liaé ḡlonn-meap, dpuad-copcpa,  
 Ap ceapit-láp in catá rin,  
 'ḡá corpuo, 'ḡá cópuḡad,  
 'ḡá laidiu, 'ḡá luamapeét;  
 Ḣaedil uime ap apm-lapad,  
 Ic foillpuḡad pipindi,  
 Na plaéta ór a puilt pean;  
 Tricha tailḡem togaidi,  
 Re h-ua Sedna aḡ palm-éadul;  
 Ní poich intleét aen duime,  
 Ní éic d'innpene aen tengad,  
 Ḣemad tenga tre-poclac,  
 Fíp-ugdar no olloman,  
 Túp na teipt, na tuarupcbail,  
 Domnaill co n-a deaḡ-muinnitir,  
 Re h-imad a n-óg apmach,  
 Re ḡaibéige a n-ḡaiceodach,

Re

\* *The Gaels.*—Ḣaedil uime.—Gaedhil  
 is the name for the Irish of the Scotie or  
 Milesian race in general; and the name is  
 here rather incorrectly applied, unless the

writer wished to make the Druid remark  
 that king Domhnall had the Gaedhil ONLY  
 about him, while Congal had people of  
 different nations who would not fight

*Composed of* brave, defending heroes,  
*Who are* furious, willing, valorous,  
 Firm, puissant, docile,  
 Aspiring, lordly-strong, invincible,  
 With abundance of well-prepared weapons  
 Throughout the arrayed battalions.  
 A KING fierce, intelligent, steady,  
 Royal, furious, resplendent,  
 Upright, ruddy-faced, long-palmed,  
 Grey-visaged, active, red-cheeked.  
 In the centre of that army,  
 Steadying it, arraying it.  
 Exhorting it, guiding it;  
 The Gaels<sup>e</sup> around him glittering in arms,  
 Showing the legitimacy  
 Of the king *under* whom they are;  
 Thirty select clerics<sup>f</sup>,  
 With the descendants of Sedna, singing psalms;  
 No intellect of man could conceive,  
 Nor could the language of any tongue,  
 Even the *three*-worded tongue  
 Of a true author or Olave,  
 Recount, delineate, or describe  
 Domhnall and his good people.  
 From the number of their armed youths,  
 The terribleness of their champions,

The

with the same enthusiasm for Congal as his own countrymen and blood relations would for king Domhnall.

<sup>f</sup> *Clerics.*—Τριχὴ τὰυτὸ γένος τοῦ ἀγίου.—  
 Here the word τὰυτὸ γένος is used to denote

a distinguished saint or ecclesiastic. It could in this sense be translated by the Latin *Antistes*, which Colgan generally applies to St. Patrick.

Re leapdaáct a laeépaíde,  
 Re meanmnaígi a mop-míleó,  
 Re triaé-lumne a trén-taípeé,  
 Re miam-ghain a nóct-claídem,  
 Re pcaé-ghaine a pcaé-luipéé,  
 Re h-oll-ghriúh a n-éápaídi,  
 Re poérum a pamm-briatach,  
 Ic imluad, ic eitealaí,  
 Ár ionaib a n-áíro-épaípeé;  
 Áen dhíem díb po deíh-naíghet,  
 Do ghairíadaib glan-íóda,  
 Cenel Conaill comhamaí,  
 Cíneó in níg po neirímaí,  
 'N a tímcéll 'gá teíaríghain,  
 Ic peídhíghaó neme-ríun,  
 Chompaí caíca cath-laíthípeé.  
 Tíucub díuib na tíarípebaí,  
 Na tíarb-coídhac tíaríceípaé:  
 Díub-plíagh déíla, dánaída,  
 Féíghac, íorípen, íomóída,  
 Ghíuamída, glann-meap, ghíur-leítan,  
 Áíro, ádhuaímaí íat-ííde,  
 Co n-ghíeann-moípaíbh gíoríde,  
 Ic tíuige 'í ic tímcéllaó,  
 Á n-ghíuad í' a n-ghíubán-rum;  
 Á leacan a laec-ímeíghaó,  
 Ádhal ead a n-ulcan-rum,

Impíghíó

<sup>s</sup> *Fierce*. — Dánaígha literally means Dane-like, fierce, and the existence of the word here shows that this story was composed after the arrival of the Danes.

<sup>h</sup> *Fomorian-like*.—The Fomorians, according to the Bardic History of Ireland, were African pirates, who settled on the coast of Ireland in the early ages of Irish

The numerousness of their heroes,  
 The highmindedness of their great soldiers,  
 The lordly vigour of their chieftains,  
 The glittering dreadfulness of their exposed swords,  
 The brightness of their defending coats of mail,  
 The high-spiritedness of their steeds,  
 The rustling of their standards  
 Streaming and floating  
 From the points of their lofty spears.  
 One party of them excel  
 The hosts of famed Fodhla,  
 The valiant Cinel Conaill,  
 The tribe of the very puissant king *himself*  
 Around him defending him,  
 Clearing *the way* before him,  
 The obstructions of each battle-field.  
 I will give you the description  
 Of the bull-like northern chieftains :  
 A bold and fierce<sup>g</sup> black host,  
 Furious, mighty, Fomorian-like<sup>h</sup>,  
 Grim, agile, broad-faced,  
 Tall, terrific are they,  
 With tufted beards<sup>i</sup>  
 Covering and surrounding  
 Their cheeks and their mouths,  
 Their faces and their heroic chins.  
 Great is the length of their beards !

They

history. They are described by the Irish writers as cruel and tyrannical.

<sup>i</sup> *With tufted beards.*—See Act 5 Edw.

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IV. [1465], by which the Irish living within the English pale are commanded

to shave off the beard above the mouth.

2 B

Impigro ga n-imlennab ;  
 Clad-maig na cat-miled,  
 Forbriut tap a fabriadaib ;  
 Brotla na pep pomóroa,  
 Bruit or-luaig i poppilliud.  
 Tap forinnaib na pip-laeé rin ;  
 Croicenn clum-dub ceatnaiti,  
 Indramail caé aen loéair,  
 Píl impu ap na poppilleo ;  
 Ní léig meo a menmanriao,  
 Doib apd-éennur d'aen duine,  
 Acé begán ap briatairri,  
 Foraeimat d'ua Annmirec ;  
 Gan éir, na gan éomerigi,  
 Uaéib do éig tigeapna,  
 Leat upgraine opporun  
 Riap na h-uilib Eogain pea.  
 Maig do ria d'á raigio riun,  
 Map a tait pa tigeirna,  
 Ina opó pa chneir-brumne.  
 A Ulltu 'r a allmarchu,  
 Maig for píl ic pupnaidí,  
 In apd-mig pa n-erigir riun,  
 A deilb-rein ip deppenaigéi,  
 Da caé deilb dap deḡ-cumao,  
 Map epca 'n a oll-éuigeaó,  
 Samail aigéi h-uí Annmirech,  
 No map gnein op glan-pennaib,  
 Dipeac Domnaill ap deirḡ-lapao,  
 Op éind catch atéiu.

Rigraio

They reach to their navels.  
 The prominent eyebrows of the warriors  
 Grow beyond their eyelashes.  
 The garments of these Fomorian men  
 Are valuable embroidered garments folded  
 Over the shoulders of these true heroes ;  
 The black-wooled skin of a sheep  
 Is the likeness of every article of dress  
 Which is folded about them.  
 The greatness of their highmindedness does not permit them  
 To give supremacy to any man,  
 Except a little, which, through relationship,  
 They cede unto the grandson of Ainmire,  
 Nor tribute, nor obeisance  
 Do they render to the house of a lord.  
 They bear *a kind of* half detestation  
 To all the race of Eoghan.  
 Wo to those who seek them,  
 Because they stand by their lord,  
 As a rampart to his very breast.  
 O Ultonians and foreigners !  
 Wo also to those who are awaiting  
 The monarch with whom they rise up :  
 His aspect is more dignified  
 Than any that was well-formed ;  
 Like the moon, in his great province  
 Is the face of the grandson of Ainmire.  
 Or like the sun above the bright stars  
 Is the face of Domhnall red-glowing  
 Above all who see him.

Rìghraib Aibh oll-ghoàc,  
 Aib-clann Eogain anraib,  
 Sil na Colla compamaic,  
 D'aen taib mair na h-Eogancaib,  
 Do deir Domnaill doir-lebair,  
 Rìghraib Tempach taeb-glaine,  
 Cupraib Cruachna claid-uaine  
 Do càt-clu na Conallaic;  
 Laighnig Liamma lenn-mair,  
 Muinnig Muirg mór Fenn,  
 Ocur Chaitil còmhalaig,  
 I corraib m caia rin,  
 'N-a porumnaib 'n-a iar-cúlaib.  
 A amair, a an-uirraib,  
 Aib-rig Erenn ecraig,  
 Oll-erian Gaedel gabairium,  
 Re h-éirg, re h-imperain,  
 I túr caia at éiu.

At éiu c.

Dura péir ic paelaib do corp, ar Congal, ocur dura paelaib  
 fiaic áimuirge ór do bhumne, ir ruail nach ar clair cetrada ar  
 cupraib, ocur naic ar meatair meirneic ar mor-íluag, re temne na  
 cetrada

<sup>i</sup> *The loud-voiced*.—The compounded adjective *oll-ghoach*, which was the cognomen of two of the Irish monarchs, is translated *grandivocus* by O'Flaherty, in *Ogygia*, part III. c. 31.

<sup>k</sup> *Race of puissant Collas*.—*Sil na g-Colla*, i. e. the men of Oirghiall.

<sup>l</sup> *Green-sided Cruachan*.—*Cupraib Cruachna*, i. e. the inhabitants of the province

of Connaught, so called from Cruachan, now called Rath-Croghan, which was the chief seat of the kings of Connaught.

<sup>m</sup> *Lagenians of Liamhain*.—*Laighnig Liamma*.—The inhabitants of Leinster were called *Laighnig Liamma* from *Dun Liamma*, now Dunlavan (in the west of the county of Wicklow), one of the ancient residences of the kings of that province.

The loud-voiced<sup>j</sup> princes of Ailech,  
 The high descendants of valiant Eoghan,  
 The progeny of the puissant Collas<sup>k</sup>,  
 At the side of the race of Eoghan,  
 On the right of the long-palmed Domhnall;  
 The princes of the fair-sided Tara,  
*And* the heroes of the green-sided Cruachan<sup>l</sup>,  
 With the famed battalion of the Conallians,  
 The Lagenians of Liamhain<sup>m</sup> of beautiful shirts,  
 The Momonians of the great plain of Feimin<sup>n</sup>,  
 And of Cashel of assemblies,  
 To support that battalion,  
 In squadrons, in rear-troops.  
 The soldiers, the adherents  
 Of the monarch of noble Erin,—  
 The third part and upwards of the Gaels have come  
 To rise up to contend, in the van of the army  
 Which I have seen.

I have seen," &c.

"May thy body be a feast to wolves<sup>o</sup>," said Congal, "and may the ravenous ravens rejoice over thy breast; thou hast almost subdued the senses of our heroes, and destroyed the courage of our great troops by the strength of the account and description which thou hast

<sup>n</sup> *Plain of Feimin.*—*Muíge Feimín*, of the plain of Feimin, a celebrated plain in the south-east of the county of Tipperary, extending from Knockgrafton southwards to the River Suir, and from Cahir to Sliabh na m-ban, and to the boundary of the territory of the Uí-Eire, in the south of ancient Ossory.

<sup>o</sup> *May thy body be a feast to wolves.*—

*Ḵupa féir ic paelaib oo cópp*, is modernized in Mac Morissy's copy *gup ab féir ag paelcónaib oo cópp*. The word *paela* is certainly here used to mean wolves, though the most usual name for the wolf is *paelcu* or *macrúpe*. The last native wolf seen in Ireland was killed on a mountain in the county of Kerry in the year 1725.

τερτα ocur na tuarurcbala tucar ar arð-maib Erenn, pá n-airð-rig. Áét aen ní, ní h-inépeti d'ánradab ppeá riabairéi, peaóránaá, pæb-þorçetai na pean-ðruað, ar na riabrad do eið-nellaib na çpne; ocur ní mó ip meðar ppe fuigli ocur þormolta pápa, þorbannaá, þorþáblige na pileð, ar n-a m-buiðeçur do bpeáib epoma, tairþeptaá triaé gaá çipe ina éeacaid. Áét atá ní éena, ar Congal, tuingim-ri pá'm' épéiðib eiçerinar, mun-bað þell ar imeç dam-þa ðraí no ðeiçþei ðana do ðiçh na do ðiçennað, ip do luaé-imçar mo lama-þa eiçradip do epom-nella eiug-bar-þa þeriu þa cumairçur na caá çeçtarþa þa ar a çeli.

Leic arþ, ale, na h-impað manarçer, ar Ðubðiað, muna éi mo éaeé laiéi eiug-ba-þa leat ip in laiéa þea i þuilim, a Chongail, a çuingio, ni nuirþperu mupi na neaé eli ðar eip airliç na h-aen-Mairti þea; uair ni biaru aç baçur na aç buaðnairi ar biðbaio o'n Mairt-laiéi þea amaç co þruinne þpaá. Áét aen ní, eið aðbal açaib-ri mo éepa-þa, ocur mo éuarurcbala ar triaé buiðneç Taillten, ocur ar gléiu n-Ðaenel, baigim-ri þpaáar, çupa bec do trian a terta ocur a tuarurcbala i tanac-þa çur epapta. Ar nip þupail aingel d' ainglib miam-þoillri naem-nime do epem a terta ocur a tuarurcbala, .i. þe þuiéuib a þig, ocur þe h-arm-çrian a n-airéç, ocur þe mepmg a miled, þe coménuð a çupað, þe çruamþaét a n-çairçeaé, þe lonn-þpué a laeçpaioi, þe tairm-çpié a epen-þer, þe h-olbðaét a n-amur, þe h-aélaime a n-ogbað; ocur ðin þop þe þuaéðaét a þerç, þe çpam-þairçer a n-çaiéleim, þe baðb-ðlur a m-þpaatæh, þe lonnþige a luipeç, þe çlar-leéi a çloieim, ocur þe leaþðaét a leba-þeiaé, þe páp-ðluéi a þleaç ar

n-a

<sup>p</sup> *The warcing, &c.*—These look very like the words of a modern sceptic, but there can be no question about the genuineness of the passage.

<sup>q</sup> *I swear by my characteristics of a lord,*—i.e. by my courage, my valour, my munificence, and other attributes inseparable from the true character of a chieftain.

hast given of the arch-chiefs of Erin under their monarch. But there is one thing, the wavering<sup>p</sup>, imaginative, wandering, false-instructing words of the old druids are not to be believed by warriors, they having grown obsolete by the showery clouds of antiquity; neither are the empty, vain, and fabulous words and panegyrics of poets cheering, which are remunerated by the heavy awards and rich rewards of the chieftains of each country in which they come. But be this as it may," said Congal, "I swear by my characteristics of a lord<sup>a</sup>, that, were it not a violation of protection<sup>r</sup> in me to put to death or behead a druid or good man of poetry, it would be from the rapid motion of my hand *that* thy heavy clouds of final dissolution would be brought, before these two armies should come in collision with each other."

"Lay aside these unbecoming sayings," said Dubhdiadh; "unless my day of final dissolution shall be brought about by thee this day, in which I exist, O Congal, O hero, thou shalt not kill me or any other person after the slaughter of this one Tuesday; for thou shalt not threaten or menace an enemy from this Tuesday forth till the day of judgment. But there is one thing, though strong ye deem my account and description of the populous prince of Tailltem and of the choicest of the Gaels, I pledge my word that I have as yet given but a little of the third *part* of the description and account of them, for it would require an angel of the bright angels of sacred heaven to give an account and description of them, in consequence of the magnificence of the king, the terror of the arms of the chieftains, the courage of the soldiers, the emulation of the heroes, the grimness of the champions, the force of the warriors, the fiery vigour of the mighty men, the dexterity of the soldiers, and activity of the youths; and in consequence, moreover, of the stubbornness of their anger, the horribleness of viewing their javelins, the closeness of their  
standards,

<sup>r</sup> *Protection*, *enech* in this sense undoubtedly means protection or guarantee.

n-a ruibugad i lamuib a laeð-miled. Aét aen ní, po pad peidm, ocur po pad uimairi ariug no fír-laið fuiréð pe fégað a féinneð, ocur pe taidhred a tuarpucebalá, .i. pe bperim, ocur pe bolgpa-daig a curað, ocur a cað-mileað, pe ppenðgail ocur réitpeðdaig a pinnper, ocur a pen-daine ic panteugad da ðari raigib ri; pe ppuethlad ocur ppiangair a n-ðpaigi n-ðlépta, n-ðlomarp-cennpa, i ð-comlué pa cairpðechaib, i corpuð ocur ic coðnuðad in caða impu ap cach aipð, ðup ob pðíða, pceimneða maði na mileð, pe méð a peðma, ic forpuð na peap, ocur ic coðnuðad in caða, uair in cennpa a curað pe coðnuðad, ocur ip tocrað pe triaðaib

a

<sup>r</sup> *Coats of mail.*—Re lompige a lúpech.—The Irish word lúpech, which is supposed to be derived from the Latin *lorica*, certainly signifies a coat of mail, but antiquarians do not admit that the Irish had the use of mail armour so early as the period at which this battle was fought. Giraldus Cambrensis, who described the battle dress of the Irish in the twelfth century, says that they went *naked* to battle :—“*Preterea nudi et inermes ad bella procedunt. Habent enim arma pro onere. Inermes vero dimicare pro audaciâ reputant et honore.*” (Dist. III. c. 10.) And O’Neill’s bard, Mac Namee, in describing the havoc made of the Irish in the battle of Down, fought in the year 1260, states that the English were in one mass of *iron*, while the Irish were dressed in satin shirts only.

Zeazepom oo éuaoap ’pa cað

ðoil acop ðaerðil Tempað:

ðémce caem-ppoill ap éloinn Chunn,

ðoil in a n-aen-ðpoin iapuinn.

“Unequal they entered the battle,  
The Galls and the Gaels of Tara :  
Fair satin shirts on the race of Conn,  
The Galls in one mass of iron.”

If, therefore, lúpech means *mail armour*, it would go to prove that this account of the battle of *Magh Rath* was composed after the Irish had adopted the custom of wearing armour from the English, unless it be proved that the ancient Irish themselves had the use of it, and left it off afterwards in the twelfth and thirteenth centuries; but this will hardly be admitted. The utmost that can be argued in favour of the antiquity of the tale is, that it might possibly have been composed after the Danes had introduced the use of armour into Ireland. But it looks on the other hand very extraordinary, that there is no mention made of the battle-axe throughout this whole story, a fact which would seem to prove that it was written before the time of Cambrensis, when almost every Irishman carried a

standards, the shining of their coats of mail<sup>r</sup>, the hollow broadness of their swords<sup>s</sup>, the great size of their shields, the closeness of their lances<sup>t</sup> fixed in the hands of their warlike soldiers. But there is one thing, it would be the business and improvement of a chief or true hero to remain to view their heroes and conceive their description: the shouts and acclamations of their heroes and warriors, the panting and aspirations of their seniors and old men coveting to attack you; the snorting and neighing of their caparisoned, bridled-tamed steeds bounding under chariots<sup>u</sup>, supporting and commanding the battle around them in every direction; so that the chiefs of the soldiers are fatigued and excited from the greatness of their exertion in restraining the men and commanding the battle, for their

battle-axe, as they do walking-sticks at present. “De *antiquâ* imo *iniquâ* consuetudine, semper in manu quasi pro baculo securim bajulant, &c. &c., a *securibus* nulla *securitas*.” (Dist. III. c. 21).

<sup>s</sup> *The hollow broadness of their swords.*—Re clap-leṛi a ḡ-cloróem.—In Mac Morris’s copy pe ḡlan-tarēnemīci a ḡ-cloróem, i. e. by the bright glittering of their swords. It is remarkable that Giraldus Cambrensis makes no mention of the sword among the military weapons used by the Irish in his time, though it appears from all their own histories, annals and historical tales, that they had the cloróem, i. e. *gladius* or sword, from the earliest dawn of their history; and indeed the omission of the sword in Giraldus’s description of Irish military weapons is sufficient to throw great doubts on his accuracy; but it may have happened that

in his time the Irish generally used the battle-axe instead of the sword. Spenser describes the Irish sword as a hand broad in his own time, and seems to consider that such was derived from the Scythians, from whom he believed the Irish to be descended.

<sup>t</sup> *Lances.*—The Sleag<sup>g</sup> was certainly the *lance* or *spear*.

<sup>u</sup> *Charioteers.*—Fa cáppēchaib.—This seems to refer to war chariots. The word cápptech is thus used in the Leabhar Breac, fol. 49, *b*, *a*, which puts its meaning beyond any doubt:—Aṛpech epa la Popano m cetuguo eucapzap oo cloimo Ippael, co tanic ma n-oeaḡaib pe cet CAIRPDECh cenḡaltze, ocup pepcat mile epoiḡtech.

This is a reference to Exodus, xiv. 7:—“And he took six hundred chosen *chariots* and all the chariots of Egypt,” &c.



their heroes are not mild to be commanded, and it is a torment to chieftains to be restrained; so that it is the judicious instructions of lords, and the keen, philosophic, and instructive words of the poets that restrain and keep them from attacking you, contrary to the directions and rules made by your saints and ollaves between you; for they have all the same bent and determination to attack you. The great battalions of Munster have got a desire and thirst for fight at the onset of the great conflict. The Lagenians are spear-armed and fully prepared to maintain the field. The heroes of Cruachain and Connaught are brave and diligent to attend the battle. The Bregian hosts of the Boyne<sup>v</sup> and the heroes of Liathdrum<sup>w</sup> are furious and menacing. The races of Conall and Eoghain and the Oirghialls are active, covetous, oppressive, furious, menacing, vulneriferous, uproarious, exulting, brave, united, heroic, rapidly-fierce, lion-like, angry, grim, dog-like, slaughtering, vigilant with one accord one hand and one mind to attack you. For from them no escape can be made, through them no passage can be forced, and over them no force will prevail. And of the union and rising up together of these heroes to you *it will come to pass* that not a man of this last tribe of the Ultonians and foreigners will *ever* see his country or tribe. And moreover, even though ye should now consent to come to the tranquil conditions of peace, the monarch the grandson of Aimmire would not, his anger being raised and his army being arrayed for battle. And since the combined bodies of the heroes of the races of Conall and Eoghan and the Oirghialls have closed and united

Boyne," but this is evidently not the meaning intended.

<sup>w</sup> *Heroes of Liathdrum.*—*Λαεχπαρό Λαεχπομα*.—Liathdrum was one of the ancient names of Tara Hill, which is con-

stantly used by the poets, to the no small confusion of their readers. For some account of the five ancient names of Tara see Petrie's *History and Antiquities of Tara Hill*, p. 106.

τρεν-ρυσάταιρ in αρδ-πλατά h-ua Ainmirec d'á bar n-innpaigio ; sup  
ob ruail nap éarim-épiénas in talam pa a épaigéib, ap n-bergað  
a dpechi, ocur ap n-éirípað a gpauidi, ár puammiugað a puirc,  
ocur ap nóctad a miam-claidim, ap peland-berpuigað a pceit, ap  
tocharl ocur ap tairbenad a epairigi cenn-guime caéa op a éind  
i ceip-aiuidi, pa'n ppoll-meigi ruaiéind, ppebnaiuidi, paeb-éopach,  
polur-pennach, pentá, pa ppechaic, ocur pa puioigic pleğa ocur  
brataáa bpeac-meigeadá aipd-pigpauidi Epenn uile, ap caé aipd,  
ocur adberc na bpaithia pa :

Ro tógbaic na meigi éear,  
ag piúð Donnall ip in tpeir ;  
níc bia luag puicpi do éenn,  
at ciu caé puad pig Epenn.  
Átaic uile na pomul,  
m geib eagla na omun,  
ip eað luaéaigip in caé  
peig moip ap h-ua Ainmepech.  
Méð a claidim gaipa guipm,  
puil na deip décla duipind !  
ip méc a pceit moip ie aip,  
með a laigne leaéan-élaip.  
Puilit tpi neoil op a éind,  
nell gopm, nell dub, nell pimó ;  
nell gopm in gaipced glain éle,  
ip nell pimó na pipinde.

Puil

\* *Consecrated satin banner.*—Senta.—  
The cathach of St. Columbkille which was  
a consecrated reliquary of that saint, was  
generally carried in the banner of the

Cinel Conaill ; it was kept by Magroarty,  
who resided at Ballymagroarty, near the  
town of Donegal.

† *The size of his broad green spear.*—

united around him together, nothing less than the miraculous interposition of the King of all will stay the fury and mighty onslaught of the monarch the grandson of Aimmire against you. And the earth had almost quaked under his feet when his face reddened, his cheek blushed, and his eye sparkled, when he exposed his bright sword, when he adjusted his shield, and raised and exhibited to view his blue-headed warlike lance over his head aloft, under the variegated, streaming, floating, star-bright, consecrated satin banner<sup>x</sup>, about which are placed and ranged the lances and variegated banners of all the chieftains of Erin from every quarter;" and he [Dubhdiadh] said these words:

"The standards have been raised to the south;  
 There is Domhnall in the battle;  
 Thou wilt not be joyous, thou shalt leave thy head;  
 Thou shalt see the mighty army of the men of Erin.  
 They are all alike;  
 They take neither fear nor dread;  
 What hastens the battle  
 Is the great anger of the grandson of Aimmire.  
 Oh the size of the expert blue sword  
 Which is in his valiant right hand!  
 And the size of his great shield beside it!  
 The size of his broad green spear<sup>y</sup>!  
 There are three clouds over his head,  
 A blue cloud, a black cloud, a white cloud;  
 The blue cloud of fine bright valour,  
 And the white cloud of truth.

There

Meo a laŕgne leaŕan-ŕlaip. Gratianus Lucius renders the word laŕgne, *lancea*, in his translation of Keating. It is stated in the Bardic History of Ireland that the

province of Leinster took the name of *Laighen* from the introduction of the broad-headed lance by Labhra Loingsech, one of its kings, from Gaul.

Puill or a éinḁ aḡ eighmḡ,  
 caillec lom, luac aḡ leimnḡ  
 ór eannab a n-arm pa pciac,  
 uḡ i in Moppḡgu monḡ-liath.

In fód ar a fuirmenn rin,  
 'r ar a toirnenn a tpiagḡ  
 pe méḁ po puamḡ a póc,  
 uḡ dia ma'p tuacainḡ a éóc.

Comairli uam dom' a'ar,  
 bḡ comairli co pacain,  
 pe mḡmḡ na cac co n-ḡran,  
 a dá pḡḡḁ do éḡbal.

Ro τ.

Ir ann rin po mḡḁ ocup po muaidmḡ Iapla aingit, epiocari Ulaḁ.  
 .i. Congal Claen, comairli duabrech, demnacḁa, d'irpuḡacḁ eigh-  
 numa Ulaḁ ocup allmarach, do tērtuḡuḁ a tapacḁ ocup a tpen-  
 lamaiḡ pe cupi in cacḁ, na'c ḡabacḁ ocup nach ḡeimlḡeḁ dḡḁ acḁ  
 cacḁ ḁpem ar a n-aipeocḁ élanḡ, pe túri ocup pe tērtuḡuḁ a  
 tapacḁ. Conacḁ e aipeaḡ uapapḁar ium oppo pe pḡomacḁ cacḁ  
 pḡi Ullaḡ ocup d'pḡi allmarac, .i. cac pa peach uaiḁḡḁ da mḡpai-  
 ḡḡḁ i pḡim-ḡḁḁ a puibli. Ocup pēp puacḁa, pḡḡḡanna co n-ḁub-  
 ḡa n-ḁuabre'c co cinḁ coḡlḡe cḡuacḁ leḁhap in acill pḡḡann  
 uḡ in ḁara h-uppamḁ, ocup pēpḡonn pḡmēp pḡḡḡamḁ pēap'con uḡ  
 m

<sup>2</sup> *Morrighu*.—Moppḡgu.—She was one of  
 the wives of the Dagda, and the goddess  
 of battle among the Tuatha de Dananns,  
 the colony which preceded the Scoti or  
 Milesians in their occupation of Ireland.—  
 See Battle of Magh Tuiredh, preserved  
 in the MS. H. 2. 16. in the Library of  
 Trinity College, Dublin, where this Mor-

rigu is introduced as the Bellona of this  
 people. In the Book of Leinster, fol. 16,  
*b, b*, she is called the daughter of Erumas,  
 and said to have resided in the *Sighi* or  
 fairy palaces.

<sup>2</sup> *The Earl of Ulster*.—Iapla Ulaḁ.—  
 Is *Iarla* an original Irish word? Was it  
 borrowed from the Danes? or are we to

There is over his head shrieking  
 A lean, nimble hag, hovering  
 Over the points of their weapons and shields :  
 She is the grey-haired Morrighu<sup>z</sup>.  
 On the sod on which he treads,  
 On which he lays down his foot,  
 So much has his eye sparkled,  
 None but God can repress him.  
 An advice from me to my father,  
 It is an advice with reason,  
 Before the battalions of terror shall be viewed,  
 To raise his two hands.

The standards," &c.

It was then the malicious and merciless Earl of Ulster<sup>a</sup>, Congal Claen, ruminated and imagined a dire, demoniacal design, to test the valour of the Ultonians and foreigners, to try their activity and might at arms before engaging in the battle, in order that none of them might be restrained or fettered excepting only such as would betray *an inclination to flight*<sup>b</sup> on their courage being tested and tried ; so that the scheme he adopted for proving every true [*i. e. truly courageous*] Ultonian, and for testing every foreigner was this : each of them respectively was to go in to him to the principal apartment in his tent, while a fierce and terrible man, with a black, fearful javelin<sup>c</sup> with a hard leather head, in readiness to thrust, was at the one jamb [*of the*

come to the conclusion that this battle was written after the time of John De Courcey, who was the first person who obtained the title of Earl of Ulster?

<sup>b</sup>*Flight*.—Αη α-απεοόανό.—The text is here corrected from Mac Morissy's copy.

<sup>c</sup>*Fearful javelin*.—Fep co n-ouß-ğa, &c.—For a similar anecdote, see Leabhar Gabhala of the O'Clery's, an extract from which is printed in the Preface to Circuit of Muirchertach Mac Neill, published by the Irish Archaeological Society, p. 21.

in uprainð ele co n-upnarc impemari iarnaði aip, i cengal do éuaill coéaigéi congala. buacail bpoḡa ic a bpoḡeao 'na cepte-  
parao pe coḡe no éomḡepaéé. Ocur in tan tiepað Ulltach no  
allmariaé euyru, in mað a aimpiḡéi, do bepeð fei in cpaao-ḡa  
éno éoiolige poḡum aip ip in oapa h-uprainð. Ocur clipeð in  
cú éniḡi pa'n cuna cetna ap in uprainð eli. Da pilleð no da poḡ-  
pcaéaige in fei pin pe fupimeð fei in poḡaim ocur pe cpaao-ḡloim  
in chon ic up-noéao a fiaal ocur ic comopluḡuo a éaipait d'a  
épeao no da épen-ḡabail, do ḡabéa ocur do ḡeimligéa ḡan fupieé  
e-peim. Ocur din in té tiepað ḡan poḡacht ḡan pobioḡað a  
h-uathbárait in aipig pin do leiḡéa ḡan lan-ḡabail. Aét éena  
ip e pob aipigio upḡabala pe caé ip in cleap pin Oibioiað Orai.  
Ois ip pe pum-peḡi na pimpli po poḡeao ocur po h-upḡabao eféin  
ic doia ap oibla ocur ap oapaéé, pe huatbar in poḡaim pin. Cio  
traéé ni fupé fei ḡan élang no ḡan etiplen co Peipdomun Fmleé,  
mac Imomai, uaiḡ ba h-epeim con ciuchail in com tpe n-a caprait  
ḡup comioinð a cpaio d'a claidem caéa 'n-a cliað, ocur po ope  
fei in poḡaim ip in uprainð eli 'na cepte-oḡeao ḡan caigill d'a  
craipig. Ocur tucuytau tpi beimenna bioḡanaiḡ ḡan caigill ḡan  
éompéḡað, do Congal, do oigail a doḡeapit ap Ulltaib ocur ap  
allmariaéaib, ḡup maipuytau ḡáip ḡann, mac Elaiḡ Oeipḡ, a  
naia, ba piaðnaiḡ do. Ocur a ḡilla ḡaip ḡann, mac Sluaḡam,  
ceann cumðaiḡ ocur comioḡéa caéa claien-ðala le Congal. In  
ḡabair lapla Ulað Peipdomun ic tabairt in tpeir beim, ḡup  
benuytau in claidem ma cepte mað, ḡup compaio in imðaiḡ n-aip-  
eéaiḡ

<sup>d</sup> *He was taken and fettered, &c.*—i. e. those whose courage did not stand the test of passing into the tent between the armed warrior and the hound, were tied together so as to render it impossible for them to

fly from the battle except by general consent. Those whose courage had stood the ordeal, were not so secured, because it was taken for granted that they would “byde the brunt to the death.”

*the door of the tent*], and a furious, swift, fearful hound at the other jamb, having on him a thick iron collar, fastened to a strong pole to keep him; a sturdy boy beside him to check or incite him; and when an Ultonian or foreigner would come between them, where he could be attacked, the man with the hard leather-headed javelin was to make a thrust at him from the one jamb, and the hound, in like manner, to spring at him from the other jamb. Should the man *to be chosen* turn back, or take fright at the attack of the man with the spear, or at the dire onset of the hound exposing his teeth and extending his jaws to tear or hold him fast, he was taken and fettered without delay<sup>d</sup>. But he who had passed the horrors of this mode of trial, without panic or dismay, was left without restraint. The first man, whose courage was, before all, tested by this plan, was Dubhdiadh, the Druid, for he was stopped and taken on the highest pole [*ridge-pole*] of the tent, having been panic stricken and driven to distraction at the horror of this attack [i. e. *mode of trial*]. In short there was not found a man who did not shrink and fly from it except Ferdoman the Bloody, the son of Imoman<sup>e</sup>, but he cleft the hound's jaws and cut in twain its heart in its breast with his warlike sword, and immediately after slew without mercy with his lance the man *who was armed* with the spear at the other jamb, and *rushing into the tent* he made three hostile blows at Congal without mercy or consideration, to revenge upon him his evil treatment of the Ultonians and foreigners, *in exposing them to the ignominy of such a trial*, and slew Gair Gann, the son of Elar Derg, his foster-son, in his presence, and his servant, Gair Gann, the son of Slugan, the latter the chief contriver and plotter of every evil counsel for Congal. The Earl of Ulster avoided Ferdoman in giving the third blow, and the sword struck the

<sup>e</sup> *Ferdoman the Bloody, the son of Imo-* account of this warrior has been found in  
*man.*—Feapoomun mac Imoman.—No any other document.

eáir tpiemr co talmain. Acé éna baigim co rir, ar Feirdomun, naé deirnar do durtad dibeirgi, ná d'fóirbad rir-uile itir Éirinn ocur Albain naé aithrinó-rea oir, muna ingabtea in maó. Acé ata ní buó aircirí anó, .i. eirgi gur triarta, ocur na caéa do éorugud, ocur na cupaid do comgreiacht, ocur na h-ard-maéi d'acallaim, ina na h-amairi ocur na h-aimigne tucair ar Ulltaib ocur ar allmaracáib do'n tuait-beir gur triarta; uair ip feidm or na feidmannaib, ocur ip fóineairt naé fulaingteir plaiti-piú Fear Fúinó, .i. Domnall, mac Aeda, do neir-freagria anuig. Rot ría buaid, a cat-milid, ar Congal, ip peét Rudraigeach rin, ocur ip freagria rir Ulltaig; acé éna, bíó a rir agut-ra, goia per pperail cacha plaéa, éoiré ocur éurraigei caéa cupad Congal, ar feidm ocur ar engnum, ar duchar, ocur ar deghnim. Ocur ría luaidetar in laid rea, ocur laiberéar ip in laid, ar ip eair-badaé d'a h-aobair:

Éirgi, a Chongail Macá,  
 ocur coraig na caéa,  
 mor in feidm ra tucair laim,  
 piú mar Domnall do dimgbail.  
 Cíó ma buó feidm móir dom' laim,  
 duine ar domun do dimgbail,  
 me boðein am ronn caéa,  
 am ua piú ip ro-plaéa.

Finnaid

<sup>f</sup> *King of the men of the West.*—Plaiti-piú per Fúinó,—i. e. of Ireland. Keating writes that Crioich na bh-Fuineadhach, i. e. the county of the Hesperides, was the second name which was given to Ireland.

<sup>g</sup> *Success.*—Rot ría, a verb defective, is explained *take or receive* by Peter Con-

nell; it occurs very frequently in the Book of Lismore, but it is not explained in any printed Irish dictionary.

<sup>h</sup> *The argument of which is defective.*—This shows that the writer of the story had ancient MS. authorities for his facts.

<sup>i</sup> *Mucha.*—Macha,—i. e. of Armagh.

the exact spot where he had sat, and cut the royal couch in twain to the earth. "I swear truly," said Ferdoman, "that hadst thou not slunk from thy place, thou hast not stirred up any disloyalty, nor effected any certain evil between Erin and Alba, which I would not have revenged upon thee. It would have been more becoming in thee to have risen up at once, arrayed the battalions, roused the warriors, and harangued the arch-chiefs, than to have annoyed and insulted the Ultonians and foreigners by such a perverse deed as thou hast just committed; but it is an exertion beyond exertions, and an effort of which we are incapable, to respond to the king of the men of the West<sup>f</sup>, Domhnall, son of Aedh, this day." "Mayest thou have success<sup>g</sup>, O warrior," said Congal, "*what thou hast said* is the paroxysm of a Rudrician and the reply of a true Ultonian. But be it known to thee that Congal, for his vigour and dexterity, for his descent and goodly deeds, is a man to respond to any chieftain, and to withstand and repress any hero." And this poem was spoken, the argument to which is defective<sup>h</sup>:

*Ferdoman.*—"Arise, O Congal of Macha<sup>i</sup>,  
And array the battalions,  
Great *is* the task thou hast taken in hand,  
To resist a king like Domhnall."

*Congal.* — "Why should it be a great exertion for my hand  
To resist any man in the world,  
I myself being a bulwark of battle,  
The grandson of a king<sup>j</sup> and a great prince.

Know

<sup>i</sup> *Grandson of a king*—*Am uia piḡ*.— See pedigree of Congal, at the end of this volume, from which it appears that he had just claims to all that he boasts of, for he was descended from the most heroic and most ancient line of princes that Irish

history has preserved, being the senior representative of the ancient kings of Emania or Ulster, whose history is more certain than that of any other line of princes preserved in the Irish annals, not excepting even the monarchs of the Hy-Niall race.

Ḥinnaw ḡa lín ata amuiḡ,  
 mac Aeda, aipō-ḡiḡ Ailiḡ?  
 in pītiḡ neac uaiḡ ḡo pe,  
 in lia doib ina dūinne?

Coic cuiḡō, a depari ann,  
 atait in iatāib Epeann,  
 atait uile, aiblib ḡal,  
 i t'agaw acēt aen cōiced.

Ata mapcaw eli,  
 it cenn, a uí Ruḡraiḡe,  
 at cōiced peim, peiḡm n-ḡialla,  
 Conall, Eogan, Aipḡialla.

Albanaw uaim na n-agaw,  
 ip cuiḡ ced a Cind Maḡair,  
 dīngēbat cuiḡed mād cat,  
 cetḡi meic aillí Eeachach.

M'amair ocur mo deoraw,  
 i n-agaw Ceneoil Eogan,  
 me bodem ocur mo ḡaill,  
 i n-agaw Ceneoil Conall.

D' Ulltaib noē ar pupail lem,  
 a ceitpe comlin 'na cenn,  
 nīp lia laec cpuaw do cleēt ḡail,  
 d' fēpaiḡ Epeim na d' Ulltaib.

Ro

<sup>k</sup> *Arch-king of Ailech*.—Aipōḡiḡ Ailiḡ.  
 —After the desertion of Tara, in the  
 year 563, the monarchs of the northern  
 Hy-Niall generally resided at Ailech, near  
 Derry.

<sup>l</sup> *Descendants of Rudhraighe*.—A uí  
 Ruḡraiḡe.—See Congal's pedigree at the

end of this volume.

<sup>m</sup> *Cenn Maghair*.—Cinn Maḡair is still  
 so called, by those who speak the Irish  
 language, but anglicised Kinnaweir; it is  
 situated near Mulroy Lough, in the baro-  
 ny of Kilmacrenan, and in the county  
 of Donegal. In the paper copy Dūn Mo-

Know ye the number that are yonder  
 With the son of Aedh, arch-king of Ailech<sup>k</sup>?  
 Does any among you know as yet,  
 Whether they are more numerous than we?"

*Ferdoman*.—"The five provinces, it is said,  
 That are in the land of Erin,  
 Are all,—great their valour,—  
 Against thee, except one province.  
 There is another odds  
 Against thee, O descendant of Rudhraighe<sup>l</sup>,  
 In thine own province,—a capturing force,—  
 The races of Conall and Eoghan, and the Airghialla."

*Congal*. — "The Albanachs from me against them,  
 And five hundred from Cenn Maghair<sup>m</sup>,  
 The four beauteous sons of Eochaidh  
 Will repel one province in the battle.

My soldiers and my exiles  
 Against the race of Eoghan,  
 Myself and my foreigners  
 Against the race of Conall.

For the Ultonians I would not deem *it* too much  
*To have* four times their number against them,  
 There were not more heroes<sup>n</sup>, accustomed to battle,  
 Of the men of *all* Erin than of the Ultonians.

Of

naíð is read instead of Cinn Maḡair, which seems the correct reading, for *Cinn Maghair* did not at this period belong to Congal, and he could not, therefore, have any forces out of it.

<sup>n</sup> *There were not more heroes*,—i. e. Ul-

ster alone produced as many heroes as all the other provinces put together. The modern Ultonians, of the ancient Irish or Milesian race, still retain this conceit of their own valour, as the Editor has had frequent opportunities of learning.

Ro pað ðib Concobar coip,  
 ro pað ðib Fergur, mac Róig,  
 ro pað ðib do Choin na clep,  
 ro pað ðib Conall comber.  
 Ro pað ðib do clainð Rora,  
 reét meic aillí Fergura;  
 ro pað ðib Celcáir na cat,  
 ocup Laegaire buadhach.  
 Ro pað ðib luét Conaille,  
 Aengur, mac Laimne Gaibe;  
 ro pað ðib, ba peppide in dal,  
 Naíri ocup Ainli ip Ardán.

Ro

<sup>o</sup> *Conchobhar*.—Concobar,—i. e. Conchobar Mac Nessa, king of Ulster, under whom the heroes of the Red Branch flourished, as has been already often remarked.

<sup>p</sup> *Fergus, the son of Roigh*.—Fergur, mac Roigh.—He was king of Ulster immediately preceding Conchobhar Mac Nessa, by whom, and whose myrmidons, he was dethroned. He afterwards passed into Connaught, where he was received by Oíll, King of Connaught, and his queen, the celebrated heroine Meave, who assisted him to wage a war on the Ultonians, which was carried on for the space of seven, or, according to others, ten years.

<sup>q</sup> *Cu of the feats*.—Cu na-ḡ-cleap,—i. e. Cu of the feats of arms. This was Cu Chulainn, one of the heroes of the Red Branch, who is called by the annalist Tighernach, “*fortissimus heros Scotorum*.”

<sup>r</sup> *Conall*.—Conall,—i. e. Conall Cearnach, another of the heroes of the Red

Branch; for an account of whom see Keating, in his account of the heroes of Ulster who flourished under Conchobhar Mac Nessa.

<sup>s</sup> *Race of Ross*.—Clann Rora,—i. e. the descendants of Ross the Red, the son of Rudhraighe, ancestor of the Clanna Rudhraighe.

<sup>t</sup> *Sons of Fergus*.—Seét meic Fergura.—The seven sons of Fergus, that is, of Fergus Mac Roigh, mentioned above in Note P. These were Eoghan, Fearthlachtgha, Core, surnamed Feardoid, Ciar, surnamed Moghtaeth, Cormac, surnamed Moghdoid, Uada Ethlemn, and Corbolonn. Meave, Queen of Connaught, was the mother of three of these sons, viz., of Conmac, Ciar, and Core, who became the founders of many powerful families.—See Ogygia, Part III. c. 46, and Mac Firbis’s Genealogies of the Clanna Rudhraighe.

<sup>u</sup> *Celchar of the battles*.—Celcáir na

Of them was Conchobhar<sup>o</sup> the Just;  
 Of them was Fergus, the son of Roigh<sup>p</sup>;  
 Of them was Cu<sup>q</sup> of the Feats;  
 Of them was Conall<sup>r</sup> the Comely.  
 Of them were the race of Ross<sup>s</sup>,  
 The seven beauteous sons of Fergus<sup>t</sup>;  
 Of them were Celtchar of the Battles<sup>u</sup>,  
 And Laeghaire the Victorious<sup>v</sup>.  
 Of them too were the people of Conaille,  
 Aengus, son of Lamh Gaibhe<sup>w</sup>,  
 Of them were,—of whom they would boast,—  
 Naisi, Ainli, and Ardan<sup>x</sup>.

Of

ḡ-cú. —He was one of the heroes of the Red Branch, and gave name to Dun Celtchair, a very large fort near the town of Downpatrick.—See Book of Leinster, fol. 66, *a*, where he is called of Leth glais, another ancient name for Downpatrick. Colgan writes of this hero as follows, in a note to the life of St. Bridget by Animosus, Lib. ii. c. 99: “Hic Keltcharius numeratur in vetustis nostris hystoriis inter præcipuos Hiberniæ heroes seu athletas, floruitque tempore Concavarii regis Ultoniæ circa ipsa Filii Dei Incarnati tempora.”—*Trias Thaum.* p. 566, n. 52.

<sup>v</sup> *Laeghaire the Victorious.*—*Laeghaire* *ḡuadac.*—He was also one of the heroes of the Red Branch: for an account of his death see Keating. The chiefs of Ulster, before the expulsion of Fergus Mac Roigh into Connaught by his successor, Conchobhar Mac Nessa, are set down in a vellum MS. in the Library of Trinity College, (II.

2. 16. p. 759.) as follows: “These were the twelve chiefs of Ulster: Fergus Mac Roich, Conall Cearnach, Laeghaire the Victorious, Cuchullin, Eoghan Mac Durthacht, Celtchair Mac Uitechair, Blai Brughaidh, Dubhthach Dael Uladh, Ailill Milteng, Conall Anglonach, Muinremur Mac Gerrginn, and Cethern Mac Fintain.” They were all at the Banquet of Bricinn, of which a curious account is given in the Book of Leinster.

<sup>w</sup> *Aengus, son of Lamh Gaibhe.*—*Aengus* *Mac Láime ḡaibe.*—He was also one of the heroes of the Red Branch. Some account of him and his father, Lamh Gaibhe, or Lamh Gabhaidh, is preserved in the Book of Leinster, fol. 73, *a*, *a*.

<sup>x</sup> *Naisi, Ainli, and Ardan.*—These were the three sons of Uisnech, celebrated in the Romantic Tale called *Oighidh Clainne Uisnech*, published by Theophilus O’Flanagan, in the Transactions of the Gaelic

Ro pað ðib-pín ar roðain,  
 clann cupata Concobair;  
 ro pað ðib Dubthaé ó' n Uíno,  
 ír Munremar, mac Derrigind.  
 Ro pað ðib, ar in Táin tarí,  
 Cethepn fir-garð, mac Finnctain,  
 ro pa ðib, ba garb a n-gail,  
 Amairgin riðda Reochair.  
 Ro pa ðib,—ba ferrði fín,—  
 Ferrgúr, mac Leide luthmar;  
 ro pa ðib, a n-am na cpeach,  
 Cathbair, Congal Clairingnech.

Ro

Society of Dublin. They were cousins-german to the heroes Cuchullin and Connall Cearnach, as O'Flanagan shows in that work, pp. 24, 25.

<sup>y</sup> *Sons of Conchobhar*.—Clann cupata Concóðair.—i. e. the sons of Conchobhar Mac Nessa, King of Ulster, who distinguished themselves in the war between Connaught and Ulster, in the first century, for an account of which see Keating's History of Ireland, and the celebrated historical tale called Tain Bo Cuailgne, of which the most ancient copy now extant is preserved in Leabhar na h-Uidhre, in the possession of Messrs. Hodges and Smith, College-green, Dublin.

O'Flaherty says (Ogygia, Part III. c. 48) that this Conchobhar had above twenty-one sons whose descendants are extinct these many centuries. The nine most distinguished of his sons are enumerated in the following ancient verses, cited by

Duald Mac Firbis in his pedigrees of the Clanna Rudhraighe :

Maíne Concóðair an rið,  
 Za h-Ulltaib ba móp a m-bríð;  
 Ní ríacé a n-úra ná g-caé  
 Nonðar roður ráruigfeadó;  
 Cormac ba Conlungrí lann,  
 Fionncáó, Glaisne, ír Conaing,  
 Maíne, Cumsgraidh ba caomh gne,  
 Fiacha, Fiachna, Furbuidhe.

“The sons of Conchobhar, the king,  
 Among the Ultonians great was their vigor;  
 There never engaged in skirmish or battle  
 Nine who would subdue them :  
 Cormac Conluingis, the strong,  
 Fionnachadh, Glaisne, Conaing,  
 Maine, Cumsgraidh of fair countenance,  
 Fiacha, Fiachna, Furbuidhe.”

<sup>z</sup> *Dublthach*.—He was the celebrated Dublthach Dael Uíad, one of Conchobhar Mac Nessa's household.—It is stated in

Of them were likewise  
 The heroic sons of Conchobhar<sup>y</sup>;  
 Of them was Dubhthach of Linn<sup>z</sup>  
 And Munremar, son of Gerrginn<sup>a</sup>.  
 Of them, on the Tain [*cattle-spoil*] in the east,  
 The truly fierce Cethern, son of Finntan<sup>b</sup>,  
 Of them was,—fierce his fight,—  
 The regal Amairgin Reochaidh<sup>c</sup>.  
 Of them was,—better for it,—  
 Fergus, son of Leide the supple<sup>d</sup>;  
 Of them were, in times of plunders,  
 Cathbhaidh<sup>e</sup> and Congal Clairingnech<sup>f</sup>.

Of

the Book of Lecan that the lands which were his patrimonial inheritance were, soon after his death, inundated by Lough Neagh.

<sup>a</sup> *Munremar, son of Gerrginn.*—*Munremar mac Gerrginn*.—He was one of the heroic chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 73, *a, a*, where he is mentioned as one of the heroes who claimed the honour of dissecting the famous pig called Muc Dathó, at a banquet given by a Leinster chieftain.

<sup>b</sup> *Cethern, son of Finntan.*—*Ceṡern mac Finnṡan*.—He was one of the twelve chiefs of Ulster in the time of Fergus.—See Book of Leinster, fol. 62, *a*, where he is called the grandson of Niall Niamhglonnach of Dun da bheann. He is a very conspicuous character in the very ancient Irish Tale called *Tain Bo Cuailgne*, which is the *Tain* referred to in the text. East in this line alludes to Cuailgne, in the east

of Ireland, in the present county of Louth.

<sup>c</sup> *Amairgin Reochaidh.*—*Amairgin Reo-ṡaio*.—He was the father of the famous hero Conall Cearnach. His pedigree is given by Mac Fírbis, thus:—"Amergin, son of Cas, son of Fachtna, son of Caipe, son of Cionga, son of Rudhraighe, the ancestor of the Clanna Rudhraighe."

<sup>d</sup> *Fergus, son of Leide the supple.*—*Fergus mac Leioe*.—He was the grandson of the monarch Rudhraighe, from whom all the Clanna Rudhraighe are sprung. In the Book of Leinster, fol. 65, *b, b*, he is said to have resided at *Line*, now Moylinny, in the county of Antrim.

<sup>e</sup> *Cathbhaidh.*—*Caṡbaio*,—i. e. Cathbadh, the druid, the father of Conchobhar Mae Nessa, King of Ulster.

<sup>f</sup> *Congal Clairingnech* was the son of Rudhraighe Mor, and monarch of Ireland, according to O'Flaherty's chronology, about the year of the world 3889.

Ro pa dib—angbaid in paind,—  
 Irial Uaithne, mac Conaill.  
 po pa dib ac cur na tper  
 Cumscraid, Cormac Conloinges.  
 Ulaib at mda a n-éctā,  
 a corcar ní coidéctā  
 gur in Maipet i pa for Muig Raē,  
 ó do cuipret a céo cat.  
 Caē Raēam, caē Ruip na mē,  
 caē Duma Deinne ip blaē pīp,  
 caē Eoap, ann po h-anao,  
 caē pīpbeoda Fīno-ēapiao.  
 Caē nāp b' urupa d'āpim,  
 ic gāpīg, ic iolēapīgcei,  
 caē po brip ap pluaē Deinne,  
 bripelē Muig Muipēemne.

Ceo

<sup>g</sup> *Irial Uaithne, the son of Conall.*—Irial Uaithne mac Conaill.—He was generally called Irial Glunmhar, and was King of Emania, or Ulster, for forty years, and the son of Conall Cearnach, one of the most distinguished of the heroes of the Red Branch.—See list of the Kings of Emania, as taken from the Annals of Tighernach, in Note C, at the end of this volume.

<sup>h</sup> *Cumscraidh.*—Cumscraidh.—He was one of the sons of Conchobhar Mac Nessa, King of Ulster, and succeeded his father as King of Ulster for three years. He was slain in the year of Christ 37, according to the Annals of Tighernach.

<sup>i</sup> *Cormac Conloinges.*—He was the son of Conchobhar Mac Nessa.

<sup>j</sup> *Battle of Rathain.*—Caē Raēam. —

No account of this battle has yet been discovered. There are many places of the name in Ireland, of which the most celebrated is Rathain, now Rahen, in the King's County, about five miles westwards of Tullamore, where Saint Carthach of Lismore erected a church.

<sup>k</sup> *Battle of Ros na Righ.*—Caē Ruip na mē,—now Rosnaree, situated on the River Boyne, near the village of Slane, in the county of East Meath. This battle was fought in the beginning of the first century, between Conchobhar Mac Nessa, King of Ulster, and Cairbre Nia Fear, King of Tara, with his brother, Finn File, King of Leinster. The Lagenians were defeated. A short account of this battle is preserved in the Book of Leinster, fol. 140.

Of them was,—valiant his deeds,—  
 Irial Uaithne<sup>g</sup>, the son of Conall,  
 Of them in fighting the battles  
 Were Cumhscraidh<sup>h</sup> and Cormac Conloinges<sup>i</sup>.  
 The Ultonians! many their exploits,  
 Their triumphs were incomparable  
 To this Tuesday on Magh Rath,  
 Since they fought their first battle.  
 The battle of Rathain<sup>j</sup>, the battle of Ros na righ<sup>k</sup>,  
 The battle of Dumha Beinne<sup>l</sup> of true fame,  
 The battle of Edar<sup>m</sup>, where a delay was made,  
 The truly vigorous battle of Finn-charadh<sup>n</sup>.  
 A battle which was not easy to be described,  
 From shouts,—from various shouts,—  
 The battle in which the host of Semne<sup>o</sup> were defeated,—  
 The Breach of Magh Muirtheimhne<sup>p</sup>.

The

<sup>l</sup> *Dumha Beinne*,—i. e. the mound of Beinne. No account of this battle has yet been discovered, nor is the situation of the place certain. It is probable that this *Dumha*, or mound, was on the plain of Magh Mucroinhe, near Athenry, in the county of Galway, where Beinne, the son of the King of Britain, was slain, A. D. 240.—See Ogygia, Part III. c. 67.

<sup>m</sup> *Edar*, now the Hill of Howth, in the county of Dublin, not far from the city. The battle here referred to,—which was caused by the exorbitant demands of the poet Athairne from the people of Leinster,—was fought between the poet Athairne, Conall Cearnach, and Cethern Mac Fintain, on the Ultonian side, and Mesgeghra,

King of Leinster, and his people, on the other. In this battle Mesgeghra was slain by Conall Cearnach, who took out his brains and carried them off as a trophy.

<sup>n</sup> *Battle of Finn-charadh*.—*Caḡ Fínncharadh*.—No account of this battle has yet been discovered, nor has the situation of the place been determined.

<sup>o</sup> *The host of Semne*.—*Sluaḡ Semne*.—The Ultonians were sometimes so called by the bards, from the plain of Semne, situated in the territory of Dal Araidhe, in the south of the present county of Antrim.—See Colgan, *Trias Thaum.* p. 183, n. 219.

<sup>p</sup> *The Breach of Magh Muirtheimhne*.—*Ḍuiplech Muirḡe Muirḡemhne*.—Magh

Ceo la Concobair d'á clainn,  
 ocur Dearg-ruathar Conaill,  
 d'á tuc Fergur,—forum n-gele,—  
 na tri maela Míde.  
 Seét caṛa im Cathair Conruí,  
 arṛain Fiamain, mic Forui  
 arṛain Conruí ba buan blaṁ,  
 im geét macaib déc Deaðaḁ.  
 Ní depphṛat ban-eṛta ban,  
 pluag Emna, aipeét Ulaḁ.  
 aét maḁ Mugaṁ, tria na reipc,  
 ocur Meob uaṛmar, oipdepc.

Noṛa

Mnirthemhne was the ancient name of an extensive plain near Dundalk, in the present county of Louth. The battle here referred to was made the subject of an Irish romantic tale, of which there are many paper copies in the collection of Messrs. Hodges and Smith, College-green, Dublin.

<sup>a</sup> *Conchobhar gave his sons.* — Ceo la Concobair d'á clainn.—The story is unknown to the Editor.

<sup>r</sup> *Derg-ruathar Chonaill.*—Dearg-ruathar Chonaill.—This is also the name of an historical Irish Tale.

<sup>s</sup> *Maels of Meath.*—D'á o-tuc Fergur.—The story to which this line refers is unknown to the Editor.

<sup>t</sup> *Cathair Conruí.*—Cathair Conruí,—i. e. the caher or stone fort of Curoi Mac Dairi. It is still the name of a mountain situated about six miles S. W. of the town

of Tralee, in Kerry, near which Curoi Mac Daire, King of the Deagads of Munster, resided in the first century. In the Book of Leinster, fol. 16, *a, b*, it is stated that the *Lecht* or monument of Curoi is on Sliabh Mis mountain, of which Caherconree is the highest part. The Carn or sepulchral pile of Curoi is still to be seen on the north-east shoulder of this mountain, but his *caher*, or fort, has been long since destroyed, though Dr. Smith, in his History of Kerry, states, that the ruins of it were to be seen on the summit of the mountain in his own time. But this is utterly erroneous, for the feature called *Caher Conree* on this mountain is a natural ledge of rocks.

<sup>u</sup> *Fiamuin, son of Forui.*—Fiamuin mac Forui.—It is stated in the Book of Leinster, fol. 16, *a, b*, that Fiamuin Mac Forui was slain at *Dun Binne*. He was

The first day which Conchobhar gave his sons<sup>a</sup>,  
 And the Derg-ruathar Chonaill<sup>r</sup>,  
 In which Fergus,—noble the deed,—  
 Took the three Maels of Meath<sup>s</sup>.  
 Seven battles around Cathair Conruí<sup>t</sup>,  
 The plundering of Fiamuin, son of Forui<sup>u</sup>,  
 The plundering of Curoi,—lasting the renown,—  
 With the seventeen sons of Deaghaidh.  
 The host of Emania<sup>v</sup>, the host of Ulster,  
 Have never committed woman-slaughter<sup>w</sup>,  
 Excepting *in the case of* Mughain, through love of her,  
 And the hateful, *but* illustrious Medhbh.

I

a Munster chieftain, and cotemporary with Curoi Mac Dairi. The Death of Fiamuin formed a distinct story. — See Preface.

<sup>v</sup> *The host of Emania.*—Sluaḡ Eanána. —The ancient Ultonians, or Clanna Rudhraighe, are so called from Eamhain Macha, the name of their ancient palace, which was built by Cimbaeth 309 years before the birth of Christ, and in which thirty-one of their kings resided. It was destroyed by the three Collas, the grandsons of King Cairbre Lifféachair, in the year 332, according to the Annals of Tighernach.—See list of the kings of Emania at the end of this volume. Its remains are still to be seen about two miles to the west of the town of Arnagh, and are, without a single exception, the most extensive of their kind in all Ireland. It was described by Colgan as follows in 1647: “Emania propé

Ardmacham, nunc fossis latis, vestigiis murorum eminentibus et ruderibus pristinum redolens splendorem.”—*Trias Thaum.* p. 6.—See Note on Craobh Ruadh, *infra*.

<sup>w</sup> *Hæc never committed woman-slaughter.* —Ní oepnrae ban-eéca ban,—i. e. they never disgraced themselves by slaying women, except in two instances, namely, in that of Mughain, who was slain through jealousy, and that of Meave, Queen of Connaught, who was slain by her own sister's son, Furbuidhe, son of Conchobhar Mac Nessa, on Inis Cloithrinn, in Lough Ree, in the Shannon, to take revenge for the assistance she had rendered Fergus, the dethroned king of Ulster, in making war on the latter province.—See Ordnance Map of Inis Cloghran, which is now vulgarly called Quaker's Island, on which the spot where Meave was slain is shown, under the name of *Inad marblatha Medhbha*.

Noða n-áirem cén bam beo,  
 eéτα Ulað o Aeth Eo.  
 A nūg Une ip leþða nūm,  
 a bile Eñna epūg.

Epūg a.

Ip and þin þo érgtar oll-caða Ulað ocur allmarác eo pícða, pæbriac, þorriata, eo h-arnða, ocur eo h-aigbeil, ocur eo anraða, þa comaricab cpoða comerþi cað-bþorpuðacá Congail; acþ gér bo h-áirem, ocur þer ba ainmnuðað aen þluaðg ocur aen-þloinnþi ari na dá caðh-þóðraði cpoða, comtenna Congail, þoppat þaine þloinnþi ocur þuiðigði cað deð-þluaðg, ocur cað deð-þóðraði dib-þeim ari cumurc ocur ari comerþi caic þa leið ari laðari dón laeð-þiað þin; ocur ba h-amlað þo epūg cað þæri-þluaðg þóðeneoil acu ip in uari þin, .i. cað aipeðt ari n-iaðuð þa'n aipð-þūg, ocur cað timol ari timþuðuð þa tigeþna. Ocur ba h-eað mpo deitþir ocur deilnuðað caða deð-þóðraði dib-þeim, itip innell ocur opðuðuð, itip cōpþuð ocur cōpuðað caða, þoppat þain ocur þoppat þuaic-mo o cách ari éeana. Þál-aipþi þerþuð, þip-ðluith, þæbaþ-cle-þach Þrangc ari n-erþi eo h-anraða ina caðh ocur ina cþó cōþraði, cengailþi, clið-þorpuðac cupað, þa Ðaipþe, mac n-Ðorþmaþ, þlaic þeim þledmaþ, þorriata, það-comaricac Þrangc. Ocur vin gér b'é þluaðg rúnþach, þæb-éþaðeð, þpoll-meirþeð, þluaðg-aipþer-þach Saxan, ba h-ágmaþ a n-innell, ina corþtair élaðem ocur cōþþ-þleaðg, ocur cað-þiað, þa Ðaþb, mac Rogarþb, þūg þeim þéit-þeþ, þoinemal, þluaðg-neþt-límmaþ Saxan. Ocur gér b'é þluaðg þorþþaðac, báðach, þreac-meirþeac, báþc-liberþiac þreþan, ba þerþnað a þeol þeim ina m-bþóim þpoþla, þiaþþaþi, þreþnaþ-þer-þaþg,

\* *O prop of Emania arise.*—The last quatrain of this poem is very different in the paper copy, thus :

Ari iao, þap linn, ip leþða neim,  
 A ócca Eñna epū.

† *The mighty battalions.* The Irish word

I could not enumerate, during my life,  
 The exploits of the Ultonians of Ath eo.  
 O king of *Line* of most distinguished valour,  
 O prop of Emauia arise<sup>x</sup>!

Arise," &c.

Then rose the mighty battalions<sup>y</sup> of the Ultonians and foreigners vehemently, fiercely, valiantly, well-armed, terribly and heroically at the warlike and exciting exhortations of Congal; and though the two brave and powerful armies of Congal were reckoned and called one army and one name, still various were the surnames and situations of each goodly host and goodly band, when each party of these warriors rose up separately on the plain; and the manner in which each of the freeborn noble hosts rose out at that time was this, viz., each host closed round its arch-king, and each company collected around its lord. And this was the difference and distinction between every goodly host of them both as regards order and arrangement, position and array of battle. The manly, close, sword-dexterous battalion of the Franks was different and distinguishable from all the rest, having risen out vigorously in a strong, close, and sheltering battalion and phalanx of champions under Dairbre, the son of Dornmhar<sup>z</sup>, the festive, heroic, and wisely-counselling king of the Franks. And as to the active, vain-hearted, satin-bannered, heroic-deeded host of the Saxons, warlike was their array with a border of swords, spears, and shields, under Garbh, the son of Rogarbh, the robust prosperous king of Saxonland, of the strong and numerous forces. As to the warlike, speckled-ensigned, ship-possessing army of Britain, firm was their array

cuṛ, which makes cuṛa in the plural, generally signifies a battle, but it is sometimes used, as in the present instance, to denote a battalion.

<sup>z</sup> *Dairbre, son of Dornmhar.*—This must

be considered a fictitious character, unless we suppose Dairbre to have been the Irish mode of writing Dagobert, which was the name of the king of France when this battle was fought.

lais, bodba, fa Conan Rod, mac Eachach Aingeir, ocur fa Dael, mac Carli Druad, co n-a tri macaib, .i. Réir, ocur Ul ocur Artur a n-anmanna. Ocur din fóir, gér b'é óg-rluas ariaid-eétlinnar, epiocar Alban, ba iar-oluit a ruoiugad na carraig ceirte, com-aird fa ceitri macaib Eachach buidi, .i. Aed in Eppid Uaine, ocur Suibne, ocur Congal Meno, ocur Domnall brec. Ocur gér b'iat forne ocur forglaisi peirid, fomórida, perig-duaibreda Finnall, ba h-allmarida a n-innell sein na leibenn luirech, ocur laigne, ocur lebar-riach, fá Elair n-Derig, mac n-Dolair, flait fortamail Finnall.

Oll clanna h-Ir, mic Miled, imraithe agaid ar a aetli-sein : ba min cae meirne, ocur ba elait cae teagar, ocur ba cennair cae corugad, in aitegad inmill ocur éoirce adaithe meirid, miodachda, mor-daingen na miled boi acu fa Congal Claen, mac Scamlain Sciaé-leáin, aird-riug uaibred, allata, oll-cetradach Ulad. Géri digriar cach drem, ocur geri croida, cae cmed, ocur geri éomlan cae corugad, po b'iat rig-clanna rédi, ruiteda, rig-breataca Ruoirigi ba h-inllu, ocur ba h-aobli, ocur ba h-orcarida innell ; ba cruinne, ocur ba croida, ocur ba cobraig corugad ; ba oluiti, ocur ba daingne, ocur ba duaibrige deirid ; ba glaine, ocur ba geri, ocur ba gaibrige cimra, ocur cat-mili ; ba tperi, ocur ba tige, ocur ba tpenleiti torac ; ba romme, ocur ba rantaigi raigid ; ba h-ellma, ocur ba h-écaridi aigned, d'iarraid na h-imperia, ocur do éorunn na cath-laitred ie clannaib Cuind.

Cinnir Congal ceim ó na curaid co Cnocán in corcar, .i. áit ar craiden, ocur ar commaidead corcar Congal, ar na bodugad d' peraid Erenn. Ocur po morda a agaid ar Ulltaib ocur ar allmariaid, ocur po gab ga riadnugad orio a dígenn bodem ie Domnall

<sup>a</sup> *Race of Conn.*—i. e. the descendants of Conn of the Hundred Battles.

<sup>b</sup> *The hillock of the victory.*—Cnocán an corcar.—This name is now forgotten.

array in a fiery, wounding, Welsh-speaking, majestic phalanx, under Conan Rod, the son of Eochaidh Aingces, and under Dael, the son of Caili Druadh, with his three sons named Reis, Ul, and Arthur. And as to the cruel, many-deeded, merciless young host of Alba, very close was their array as an even high rock, under the four sons of Eochaidh Buidhe, viz., Aedh of the Green Dress, Suibhne, Congal Menn, and Domhnall Brec. And as to the select, manly, Fomorian-like, and furious troops of the Fimgalls, strange was their array in a bulwark of armour, spears, and broad shields, under Elar Derg, the son of Dolar, the valiant prince of Fingall.

After these we have to mention the great descendants of Ir, the son of Milesius: tame was all courage, feeble all defence, and mild every array, in comparison with the fiery, lively, great, and firm array and complexion of the heroes who were around Congal Claen, the son of Scamnan of the Broad Shield, the haughty, famous, intelligent arch-king of Ulster. *And* though every party was diligent, though every tribe was brave, though every equipment was complete, the ready, resplendent, kingly-judging descendants of Rudhraighe were the most numerous, prodigious, and warlike in array; the most compact, the bravest, and the stoutest in order; the closest, the firmest, and the most terrible in the rear; the straightest, the sharpest, and the most terrible in the borders and flanks; the strongest, the closest, and the mightiest in the front; the most successful and sanguine in the onset, and the most prepared and most ardent-minded in longing for the conflict, to maintain the field against the race of Conn<sup>y</sup>.

Congal stepped aside from the warriors to Cnocan an chosair [the hillock of the slaughter<sup>2</sup>], *afterwards so called as being* the place where Congal was overcome and triumphed over, when he was cut down by the men of Erin; and he turned his face upon the Ultonians and foreigners, and proceeded to prove to them the cause of his own

Domnall ocup a domun do dicennad do clannab Cuind Cédcatais,  
 .i. a cuiged gan cennac ar na dea-dail pe deirb-éine, inunn pon  
 ocup Emain gan Ulltaé, ocup in Craeb Ruad gan cupaid do clann-  
 aib Rudraigi 'ga ro-aiteirib, ocup arberit na briaétra pa ann :

Cuind céim co cath-laéar,  
 a Ulltu 'ra allmaréu,  
 Inbraigi h-na h-Ainmirec,  
 aité doir bar n-eranóir.

Diglaig mo deirce n-díradairce,  
 ar in triaé pon' tógab-rea,  
 beirid baire briaé-meirid,  
 i comdail na cuigedac.

Corraid Cuiged Concobair,  
 pe clannab Cuind Cédcatais,

o

<sup>a</sup> *Craebh Ruadh*.—Craeb Ruad, now anglicised Creeveroe; it is the name of a townland situated near the River Callan, not far from Emania.—See Stuart's History of Armagh, p. 578, and Ordnance Map of the Parish of Armagh, on which the site of the house of Creeveroe is shown.

Keating writes as follows of the palace of Emania, as it stood in the time of Conchobhar Mac Nessa and the heroes of the Red Branch :

“*Tri h-árua iomoppa do bí a n-Eamain Maca pe linn Choncobair, map aza, Dromdearg, Craobdearg agus Craobruad. 'S an céas éig do bioir a n-oéair; &c. An dara teach, o'a n-geiréide Craobdearg, ir ann bioir na h-airm agus na peirde uaple a g-comiéas;*

*agus an trear éac o'a n-geiréide an Chraobruad, ir ann do maréide e féin map aon le líon a laópaó.*”

Thus translated by Dr. John Lynch, author of *Cambrensis Eversus*, in his MS. translation of Keating :—“Palatium Conchauri, Emon Machanum, in tria potissimum domicilia distributum erat, Nosocomium, Hibernicè Bronbhearg, armamentarium vulgò Craobhdhearg, quod arma et instrumentum omne bellicum, et pretiosa quæque Conchauri cinnelia continebat; et triclinium, Craobhruadh appellatum, ubi cibis illi suisque apponebantur, quod etiam ejus hospitalis locus erat et exedra, cum sibi solitus esset advenas quosque excipere.”


These great houses, so famous in story as

enmity to Domhnall, and how his kingdom was decapitated by the descendants of Conn, that is, how his province was left without a chief or head, having been taken from his tribe, which left Emania without an Ultonian, and Craebh Ruadh<sup>a</sup> without a champion of the race of Rudhraighe; and he said these words there:

“Advance to the battle field,  
 Ye Ultonians and foreigners,  
 Attack the grandson of Ainmire,  
 Revenge on him your insults.  
 Revenge ye my sightless eye  
 On the prince who fostered me;  
 Make a watchful, quick advance  
 Towards the provincialists.  
 Contest the province of Conchobar [i. e. *of Ulster*]  
 With the sons of Hundred-battled Conn,

From

the chief seats of the ancient Ultonians, or Clanna Rudhraighe, in *can ba fo púp Ull-taig*, when in the meridian of their power, splendor, and glory, were in ruins in the time of Congal, and the land on which they were situated was in the possession of the Clann Colla, or Oirghialla. Dr. Stnart, in his History of Armagh, speaks of the ruins of these buildings as follows:—“The site of these ancient edifices can be nearly ascertained at this present hour. There is a townland near the Navan hill, westward of Armagh, which is yet denominated *Creeve Roe*, a name which, in the English letters, expresses the very sound designated in the Irish characters by the word *Craebh Ruadh*, the red branch. The uniform tradition of the country assigns this

district of Creeve Roe as the place where the regal palace stood. There is, in an adjoining townland called Trea, a mound which, in form, resembles this figure , and is universally denominated the *King's Stables*. Navan hill” [which is the Anglicised form of *cnoc na h-Eoinna*] “overlooks the lands of Craebh Ruadh. Around this hill, betwixt the base and the summit, there is an elliptical fosse and moat, including eleven acres, three roods, and thirty-six perches, by which two smaller circular mounds or forts (one on the top and the other on the side of the hill) are environed. These had probably been formed to protect the royal residence.”—*Hist. Armagh*, pp. 578, 579.

o Inðberi áaid caem Colpéa,  
 co ðrobaír, co ðubpočair.  
 ba h-epin bar pen cuiçeo,  
 i pemiur bar piç-riññep,  
 in tan ba fó pñ Ulltaç,  
 bar epich-ri nñ cuimpiçeo,  
 pe febur bar pñ-laeç-ri.  
 Cormac, Cypcrao, Concobar,  
 Peryur, Píacá, Purbaidi,  
 Pínnacá, Peryna, Pepadach,  
 Eogan, Eppgi, Amarpgin.  
 Menn, Maine, ocur Munpemañ,  
 Laigpéç Lannmár, Laegapre,  
 Celčair, Conall Compamaç,  
 Ceithepñ, Cú na caem-čearða,  
 Cačbaao, Congal Clairingneç.  
 Nañi co n-a nepc-čpaičpib,  
 Aengur, Iñal opomgi,  
 Aç pñ óine deç-Ulltaç,  
 náñ píneo, nañ pañaiçeo,  
 Ruðpaçgeç pé penne-pññ.  
 Mañç po çein ó'n çarpaiði pññ,  
 çan aičpñ a n-engnuma;

mañç

<sup>b</sup> *To Droghaiois and Dubhrothair.* — O Inðer Colpéa, co ðrobaír, co ðubpočair.—According to all the old Irish MSS. which treat of the ancient division of the provinces, Ulster comprised the entire of the present county of Louth, and extended from Inbher Colptha, the mouth of the Boyne, to the River Droghaiois,

which flows out of Lough Melvin and falls into the Bay of Donegal at Bundrowis. The river here called *Dubh-Rothair*, i. e. the Black River, is that now called the River *Dubh*, or Duff, which falls into the same bay at Bunduff. Keating says,

“Coize Ulaó o ðrobaoir ço h-Inðer Colpéa.”—Or as Lynch renders it, “A

From the fair beauteous Inbher Colptha  
 To Drobhaois and Dubhrothair<sup>b</sup>.  
 That was *the extent of* your old province  
 In the time of your royal ancestors,  
 When the Ultonians were truly great,  
 Your country was not circumscribed,  
 From the goodness of your true heroes.  
 Cormac, Cuscraidh, Conchobhar<sup>c</sup>,  
 Fergus, Fiacha, Furbaidhi,  
 Finnochadh, Fergna, Feradhach,  
 Eoghan, Errgi, Amairgin.  
 Menn, Maine, and Muinremar,  
 Laighsech, Lannmhor, Laeghaire,  
 Celtchair, Victorious Conall,  
 Cethern, Cu na Cerda [i. e. *Cuchullin*]  
 Cathbhaidh, Congal Clairingnech.  
 Naisi with his mighty brothers,  
 Aengus, Irial the renowned,  
 There is a race of good Ultonians,  
 Who were not prostrated, who were not overcome,  
 Nor was one Rudrician in their time.  
 Alas for him who sprung from that tribe,  
 Who does not imitate their valour,

Alas

Drovisa ad fluvium Colptam extenditur"  
 [sc. Ultonia].

<sup>c</sup>*Cormac, Cuscraidh, Conchobhar*.—Cormac, Cuscraidh, Conchobhar, &c.—This is a recapitulation of the names of the most distinguished heroes of Ulster. The most of them were cotemporary with Conchobhar Mac Nessa, King of Ulster,

and the champions of the Red Branch, and have been all mentioned in former notes except Laigsech Lannmor. He was the son of the hero Conall Cearnach, already often referred to, and ancestor of the seven septa of Laoighis or Leix, in the Queen's County, of whom the O'Mores were the most distinguished.

maire d'án' c'pich a cuiced-pun,  
 gan tuailngiur a t'uppaéda;  
 gan com-triall a cópnuma,  
 p'p' h-eaéctannaib aitebup.  
 C'píe comlan gac cuicedach,  
 gan uperbaio acu-pun,  
 ca c'pich aét ap cuiced-ne  
 naé h-e a p'ig 'p a paémar triaé,  
 op'daigiur co h-aenpaédaé,  
 tairig ap a t'ren tuaéaib,  
 b'p'ugaid ap a bailedaib,  
 moe p'ig ag a p'o cóinneo,  
 aét p'inne, p'íl Ruépaige?  
 Conall, Eogan, A'p'gialla,  
 p'op'gabrat ap p'epanna,  
 gup ob éucu in caépeim-p'i,  
 d'a cup ap ap c'no.

CINDIO c. c.

Ap comeirgi na caé-burden c'poda, cen'gailti, corp-décla cupao  
 p'in, p'o innraigeaóap in da oll-b'p'oimig aibbli, uabp'eaéda, ep-iona,  
 agairécha, anpalaio p'in, co h-aen maigin ina p'p'eth-p'op'uib p'oinn-  
 me, p'otla, p'luaig-meia, p'uioigéti, pap-laéé; ocur ina n-g'p'innedaib  
 g'épa, gaibtéda, g'p'eim-décla, g'p'od-neimneéda gairced; ocur ina  
 laemannaib leéna, luaé-meia, leioineéda, leba-p'copnumaé laitéch;  
 ocur ina n-ólúmaib d'icpa, d'ep'p'eaigéti, d'eimneéda, d'op'p'eaigápa  
 debéda; ocur ina c'p'edaib c'p'uaio, coénaéda, c'p'afémla, c'p'ep-  
 cen'gailti caéda, co t'p'i d'elg-dainguib d'luéti, d'igraip'i, d'p'each-duaib-  
 p'eaéda, d'it'oglaigi debéda, ap n-a n-d'eillb, ocur ap n-a n-d'ing'i, ocur  
 ap n-a n-ólúgaid, maip ip p'ep'p'i, ocur ip ágmaipe, ocur ip aigbéli  
 p'o p'édaóap a n-airig, ocur a n-ap'd-maéti do leith p'op leith, .i.  
 cleth

Alas for him whose country is their province,  
 Not to aspire to their valiant deeds,  
 Not to attempt its defence  
 Against the adventurers who inhabit it.  
 The entire country of all the provincialists  
 They possess without diminution ;  
 What country is there but our province  
 In which its own king and prosperous chief  
 Does not appoint with full consent  
 Toparchs over mighty territories,  
*And brughaidhs [i. e. farmers] over townlands,*  
 The sons of kings guarding them,  
 But ours of the race of Rudhraighe ?  
 The races of Conall and Eoghan, and the Airghialla,  
 Have seized on our lands,  
 And against them we make this onset,  
 To drive them from over us.

Advance," &c.

These brave, connected, impetuous bands of heroes having risen out, marched to one place in two prodigious, proud, compact, wicked, revengeful, malicious divisions, in well-looking, arrogant, swift, well-arranged lines of great heroes ; in sharp, terrible, haughty, venomous phalanxes of valour ; in broad, rapid, furious, wide-defending flames of the battle field ; in zealous, distinguished, rapid, unopposable crowds of contest ; and in hard, princelike, courageous, connected lines of battle, with three ardent, terrible-faced, impregnable, bristling bulwarks of battle formed, condensed, and consolidated, as well, as formidably, and as terribly as their chiefs and arch-nobles were able respectively to arrange them ; with their hard, smooth-handled, well-made, warlike forest of ice-like, shining, blood-red, beacon-like, lucky

spears

cleth caillti, cpiuidi, cpiann-piedi, coraigēi, cupata caēa, do ple-  
 gaib reacda, foignenta, ppúb-puadā, peol-éomarpēāā, penta,  
 pompu caēa po-dírgē pa meirgib, ocur pa m-bratachuib blaiēi,  
 bpeid-gela, boru-nuīdi, bpec-daēāā, baōba; ocur clap-pceimeita  
 cengailti, com-ólúta, com-apūda, cpaeb-daēāā, caē-rciaē ari a  
 cul-pein i comnadi; ocur pal-ēipeadā peigi, poēaigēi, ocur puiirgēi  
 caēa pedma, do ēacup ocur do ēmipugad luirech tpiom, togaōi,  
 taeb-tpiebpiad, taē-lom-ēpiuid, teacētaigēi tpeapa, ocur tair-  
 benta ēopraig tpiom gliad, ap n-a ppeēad, ocur ap n-a pluaig-di-  
 laim do gleipe gaitēlennac ocur galgat, ocur do ēompaiguib cupad  
 ocur caē-miled; ocur caē-garpiōa coraigēi do cupaduib cengailti  
 ic doirppēopacht caēa daingim, ocur caēa olum-gpinne duaiirig,  
 der-apm-paebpiag deabēa dib-pein; ap niri puiail ppaēē pēpiūa,  
 poēaigēi, pāl-apmūda pū-paebpiac, piri-ōluic de-g-apm, ocur de-g-lacē,  
 ocur de-g-daīne a cet gpinne gaēa caēa cēētarpiāa pe corpuo ocur  
 pe cūppuacā a celi.

ōa h-imūda, am, acu-pum eapri óg, ágmaqi, aōlenneta, apm-in-  
 millti, gan pilliū, ocur mūdach meap-maōmēc, mál-puaicmō,  
 mepēnāti mop-tpiepa gan mīniugad; ocur leaccanach laōdri,  
 lonn-mep, laimdec, laec-leōaiptēi luirg, gan locpiugad; ocur caē-  
 cumigō commpc, cenn-apū, clep-apmāc coēaigēi comlainō, gan  
 cumpeugad; ocur pig-miliō peētmari, puiēenta, penō-gaibēcē,  
 porc-piōda, po-blaōac, gan poracē, ap ti tpeapa do ēennaō ocur  
 do tpien-puapait, co potal, polāmaig, in aicill a pedma d'pulang,  
 ocur d'poēugad, ocur d'imcongail, co ppaecda, porpiata, ap  
 lom-ēi a lama, ocur a lann-ēlaōdem do lan-ōerpgad, co luac-mep,  
 lan-apmāi, ap laēapi in laēte pin.

Ciō tpaēc, in tan poppat tairgpeā tpiomgliad a tpien-piri,  
 ocur poppat apmūda, imillti, oll-ēetpāac a n-āpiad, ocur poppat  
 ppaēcda, pērgācā, porpiata, ppegarpēāā a pēmmō, ocur poppat  
 pōimne, pūntācā, puiōigēti a pluaig-pōirne coraigēi caēa, pucpatap  
 puacāpi

spears straight before them, bearing their flowered, white cloth, new-bordered, parti-coloured banners and ensigns; and lofty breast-works of well-secured, well-pressed, variegated battle shields permanently placed behind them; and a firm rampart to sustain and arrest every assault, brought together and collected of heavy, well-chosen, bare-sided, tightly-braced, hard loricae to receive an assault, and exhibit the front of a heavy conflict, arranged and selected by the elite of warriors and heroes, and of triumphant soldiers and champions, and a battle guard arranged of equipped champions, door-keeping every fastness, and every formidable, ready, sharp-armed, battling phalanx of them; because it was indispensable to have a sustaining, compact, furious rampart composed of good men and good heroes with choice weapons, in the first rank of each of the two divisions to resist and withstand the enemy.

Among them was many a youthful, valorous, aspiring, well-armed hero without treachery; many a swift-triumphant, nobly-dressed, rapid-wounding, great-battled warrior untamed; many a strong, robust, vigorous, hero-slaughtering champion unchecked; many a robust, high-headed, at-weapon-dexterous, and battle-maintaining soldier unappalled; many a royal, rightful, magnificent, spear-terrible, fierce-eyed, very renowned leader indomitable, *who was* about to support, sustain, and keep up his exertion fiercely and valiantly, and ready to redden his hand and his sword rapidly and cruelly on that day.

At length, when the mighty men were ready for the heavy contest, when the warriors were armed, arrayed, excited; when their heroes were furious, angry, valiant, ready to meet *every challenge*; and when the battalions were ready, active, arranged, and arrayed, they made a royal, legal, spear-terrible, furious rush, and a hard, firm, vigorous onset, without mercy, without consideration, against each

puatari piḡda, peētmar, penn-ḡaibēech, puatari-borib, ocup caēpenn  
 cpuaid, cobruaid, com-dicra cupaid, ḡan cāigill, ḡan cōmpēḡad, i ceip-  
 taidi a celi; ḡur cpiēnaisḡret in clari caeb-tpom, cneḡaisḡisēech,  
 cpiadaiḡi, pa coruib, ar cumupc ocup ar comḡorḡad na caē-laem  
 cupata cōḡaisḡi ar ceip-lar cpanḡ-Muiḡi Comair, ppiḡi a paiḡer  
 Maḡ puad-limḡeēc Rath. Ocup aḡ dian-aiḡnainḡ do na dup-ḡlogaib  
 dāḡaētaēa do cumḡ Domnailḡ at beipḡ an laoiḡ :

Trépén teaccat caēta Congail  
 cūḡainn tar aē an Oḡnainḡ ;  
 mar ēeḡait i d-ḡear na b-ḡear  
 n peccat a leap a laoiḡeāḡ.  
 Comairēa an mar mḡi Macha,  
 ḡḡol puaitne ḡonnaib caēta,  
 meipḡe ḡaē piḡ peil co paē  
 ḡḡi a cūḡ peim ḡo piaiḡnāc.

Meipḡe

<sup>8</sup> *This poem*, which is wanting in the vellum copy, is supplied from Mac Morissey's paper copy, in the collection of Messrs. Hodges and Smith. The fourth quatrain of it has been quoted by Keating, in his notice of the Battle of Magh Rath, in the reign of Domhnall, grandson of Ainnire, and through his work it became well known to the Irish scholars of the last two centuries. A corrupt imitation of this quatrain was inscribed on a modern tomb-stone, dated 1764, in the abbey church of Multifernan, in the county of Westmeath, where an enthusiastic Irishman mistook it for the epitaph on the tomb of Conchobhar Mae Nessa, who was king of Ulster in the beginning of the first century. As such it

was sent to the poet Moore, who has given a *fac simile* of it in the folio edition of his Irish Melodies, p. 84, with the following note :

"The inscription upon Connor's tomb (for the *fac simile* of which I am indebted to Mr. Murphy, chaplain of the late Lady Moira) has not, I believe, been noticed by any antiquarian or traveller."

It is strange that our great bard should have received this quatrain as an epitaph on Conchobhar Mac Nessa, who died in the beginning of the first century, as if that king could have been buried in the abbey church of Multifernan, which was founded by William Delamar, an Englishman, in the year 1236. And it is still

other, so that they shook the heavy-sodded, clayey-surfaced plain under their feet, after the commingling and mutual rushing together of the hero-arrayed, fiery battalions on the very middle of the wooded Magh Comair, which is now called the red-pooled Magh Rath. When these stubborn, impetuous forces of *Congal* were vehemently advancing on Domhnall he repeated this poem<sup>s</sup> :

“Mightily advance the battalions of Congal  
 To us over the ford of Ornamh,  
 When they come to the contest of the men,  
 They require not to be harangued.  
 The token of the great warrior of Macha,  
 Variegated satin, on warlike poles,  
 The banner of each bright king with prosperity  
 Over his own head conspicuously *displayed*.”

The

more extraordinary that the date and *English* part of the epitaph on this tomb should have been concealed, for had the whole been given, its true character could never have been mistaken. It may be well, therefore, lest the *fac simile* published by Mr. Moore should descend to posterity as the epitaph of Conor Mac Nessa, to transcribe here the entire inscription :

“HOC TEGITUR SAXO DOMINUS PIETATE REFULGENS JACOBUS GAYNORUS PROGNATUS STEMMATE CLARO.

“PRAY FOR THE SOUL OF JAMES GAYNOR, OF LEANY, WHO DIED JANUARY 15TH, 1764, AGED 66 YEARS, ALSO FOR HIS ANCESTORS AND POSTERITY.”

After which follow in Irish the words

of which Moore has given a *fac simile* :

“Ceomán buíde ar ppól uaíne  
 Meirge cūp na Cpaíbe Ruaidhe  
 A re oo bioð ag Concoðar ’ra ccað  
 A ríop éuaigam’ra oibepa Allmúpac.”

Mr. Moore of course never saw this tombstone, and his correspondent, Mr. Murphy, seems to have been a bad judge of the antiquity of Irish inscriptions. The publication of monuments of this kind, as if of remote date, has brought our antiquities into contempt among the learned, but it may be hoped that better times are now coming, and that the antiquarians of Ireland will in future study our monuments better than to lay before the public an inscription of the latter part of the eighteenth, for one of the first century.

Meirge Sganlain,—rḡiam co n-aḡ,—  
 ip Fiachna mōir, mic Baedain,  
 mōir la toet fogla dia pinn,  
 ata or cind Congal cūgoinn.

Leoman buide i rḡol uaine,  
 comarḡa na Craob Ruaidē  
 mar do ḡaoi aḡ Concobhar caid,  
 ata aḡ Congal d'a Congmair.

Meirgeḡa maicne Eadad  
 i d-topad na rluag ppeatad  
 meirgeḡa donna mar dais  
 or cranna corra Crumthann.

Meirge mḡ bpeatan brḡmḡir  
 Conan Rot, an mḡ-milid,  
 rḡol peandad, ḡorin ip ḡeal,  
 co h-eangad ap na amlad.

Meirge Rḡ Saxon na ploḡ  
 ap bratac leatan, lan-mōir,  
 buide ip deapcc, co raiddir ioin;  
 or cind Dairbrie, mic Dorrinōir.

Meirge Rḡ fearḡna Feabail,  
 noḡa paca a ionnḡamair  
 or a cind, nḡ cealḡ ḡo n-ḡeib,  
 dub aḡur deapḡ co deimn.

Meirge

<sup>h</sup> *The banner of Scannlan.*—Meirge Sganlain, &c.—See pedigree of Congal, at the end of the volume, from which it will appear that this Scannlan, Fiachna, and Baedan were the father, grandfather, and great grandfather of Congal.

<sup>i</sup> *Such as the noble Conchobhar bore.*—Mar do ḡaoi aḡ Concobhar caid.—He was Conchobhar Mac Nessa, King of Ulster, already mentioned in Note <sup>g</sup>, p. 226.

Dr. John Lynch, in his Latin version of Keating's History of Ireland, gives the

The banner of Scannlan<sup>h</sup>,—an ornament with prosperity,—  
 And of Fiachna Mor, the son of Baedan,  
 Great symbol of plunder floating from its staff,  
 Is over the head of Congal *advancing* towards us.

A yellow Lion on green satin,  
 The insignia of the Craebh Ruadh,  
 Such as the noble Conchobhar bore<sup>i</sup>,  
 Is now held up by Congal.

The standards of the sons of Eochaidh<sup>j</sup>  
 In the front of the embattled hosts  
*Are dun-coloured* standards like fire  
 Over the well-shaped spear-handles of Crumthann.

The standard of the vigorous King of Britain,  
 Conan Rod, the royal soldier,  
 Streaked satin, blue and white,  
 In folds displayed.

The standard of the king of Saxonland of hosts  
 Is a wide, very great standard ;  
 Yellow and red, richly displayed  
 Over the head of Dairbhre, son of Dornmor.

The standard of the majestic king of Feabhail<sup>k</sup>  
 (I have not seen such another)  
*Is* over his head (no treachery does he carry *with him*),  
 Black and red certainly.

The

following translation of this quatrain :  
 “Gesseret in viridi flavum bombicæ leonem  
 Crebroa progenies, Conchaure symbola  
 clari  
 Congallus quæ nunc signis intexta viden-  
 tur.”

<sup>i</sup> *The standards of the sons of Eochaidh.*—

Μεργεόα μαχνη Εακούε,—i. e. either  
 of the race of Eochaidh Cobha, the father  
 of Crunn Badhraighe, who was King of  
 Ulster for twenty-two years, or of the sons  
 of Eochaidh Buidhe, King of Scotland.

<sup>k</sup> *King of Feabhail*—of Foyle, that is,  
 of Ailech.

Meirge Suibne, beart buíde  
 Rí oirðerc Dal Araidhe,  
 Spol buíde, or reinn-peari na plóg,  
 buinne méir-geal na meádon.

Meirge Fearbóinnan na b-plead,  
 Ríḡ airm-derg Aird Ulad,  
 Spol glé-geal me grem 'r me gaoit  
 ór an tpen-peari gan taḡaoir.

Trén, &c.

Imthuya Suibne, mic Colmain Chuair, mic Cobtaig, miz Dal  
 n-Araidí, impaiden againd me head eli. Tancatar faennella  
 fualainz fáiríde me gram, ocur me ghuamdaét, ocur me ghuo-omipe  
 na n-ḡaedal; me depcad, ocur me dellíad, ocur me duabriges na  
 n-danar; me blorcad, ocur me borib-ḡair, ocur me búirpedaig na  
 caḡ-éineḡ conḡriarḡa, ceḡtarḡa, ic roḡtain ocur ic meḡt-innraigíḡ  
 ariale. Ro epḡidari eadap-luammiḡ aibhli, anforuḡa, uaḡbaracha  
 aeoir, corabadar ina cuameabar conḡriaḡta, cumairc, 'ḡá com-  
 buaidíed; ocur ina tarimánaib troma, taibírecha, táirc-labairḡa,  
 tuiatḡbíl, ḡan cairíurum; ocur ina faeb-íluagaib roinne, ríḡalta,  
 rianḡoirḡi, reaḡrianaḡa, riabairḡi, ar rír-íuḡbal, ic faeíḡib, ocur ic  
 fead-ḡairí, ocur ic foluammiḡ impu, ar caḡ áirḡ, do meath ocur  
 do mi-cumdaḡ mīḡlach ocur maḡtóglaḡ, do tennaḡ ocur do tpen-  
 gíeraḡt cúrad ocur caḡmíleaḡ; ḡur ob do conḡair in éaḡa, ocur  
 me h-abairḡib na n-airíachḡ, ocur me tarimanḡal na tḡom-ḡon ic  
 tḡoirum ar cúrad-pennaib cḡairíech ocur ar colḡ-deḡaib claidem  
 ocur ar laechbílíḡ leḡar-ḡiaḡ. Ro linaḡ ocur po luḡ-meatḡarḡ  
 in paer mīḡed Suibne do cḡiḡ ocur do ḡrain ocur do ḡemídechḡ;  
 d'oillḡ

<sup>1</sup> *Ard Uladh*, in Latin, *Altitudo Ultonum*, now the Ards, in the county of Down, lying principally between Strangford Lough and the sea.

The standard of Suibhne, a yellow banner,  
 The renowned king of Dal Araidhe,  
 Yellow satin, over that mild man of hosts,  
 The white-fingered stripling himself in the middle of them.  
 The standard of Ferdoman of banquets,  
 The red-weaponed king of the Ards of Ulster',  
 White satin to the sun and wind displayed<sup>m</sup>  
 Over that mighty man without blemish.

Mightily," &c.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach, king of Dal Araidhe, we shall treat of him for another while. Fits of giddiness came over him at *the sight of* the horrors, grimness, and rapidity of the Gaels; at the looks, brilliance, and irksomeness of the foreigners; at the rebounding furious shouts and bellowings of the various embattled tribes on both sides, rushing against and coming into collision with one another. Huge, flickering, horrible aerial phantoms rose up, so that they were in cursed, commingled crowds tormenting him; and in dense, rustling, clamorous, left-turning hordes, without ceasing; and in dismal, regular, aerial, storm-shrieking, hovering, fiend-like hosts constantly in motion, shrieking and howling as they hovered about them [i. e. *about both armies*] in every direction to cow and dismay cowards and soft youths, but to invigorate and mightily rouse champions and warriors; so that from the uproar of the battle, the frantic pranks of the demons, and the clashing of arms, the sound of the heavy blows reverberating on the points of heroic spears and keen edges of swords, and the warlike borders of broad shields, the noble hero Suibhne was filled and intoxicated

<sup>m</sup> *White satin to the sun displayed.*— end of this volume. It is strange that no  
 For some account of the armorial bearings account of this Ferdoman is preserved in  
 among the ancient Irish see Note II, at the the Irish Annals.

d'oille ocur d'pæennell ocur d'polumain, d'uaman ocur d'puarcar, ocur d'píp-gealtaét, d'pualang, ocur d'uathbar, ocur d'pambporur; conac bui ino alt na áige, ó bunn go baítir, do ná ðerpa cairche cumurda crít-hluamneé, pe crít na comeagla, ocur pe pcemlig na pceudeamláéta. Ro crítneagret a córa, map buð nept ppoéta go píp-tuarðan; po éurpet a ainn ocur a ilpæbpa uaða, ap lagad ocur ap luath-píned a lué-glac impu, pe h-anaccebanng a n-imcongála; po leátpat ocur po luamnnigret a ó-ðoirpí eir-teéta pe gabad na gealtaéta; po imclaipt angala a incmndi i cúpalab a énd pe foétian na félmaine; po clirpetar a cpaide pe gpoð-biðgao na gemdeéta; po opluamnnig a uplabpa pe me-paideét in mítapad; po eadapbuapag a ainn [anam] co n-aigned ocur co n-ilpuimb inoð, nap ba h-i pín píém ocur poéta píp-ðilep na píp eagla pem. Rob é a mupamail ann pem map bíp bpaðan i m-buailið, no én ap na up-gabail i capcar comðluta clabann. Áét éena níp mío-lác ocur níp mepaigi mi-gaipcið peme pian in ti d'á tancadap na h-abairi ocur na h-airpðena tinnpcedail teéið ocur uppialla ingabala pín; áét po mallaét Roman, .i. pancip, d'a po buaiðped ocur apð-naeim Epenn d'a eapcane ap na pínead ocur ap na rapugao pa planagéét, ocur mapbta in mic clepig da muinntep óp énd na clapach coipeagairta, muim pón ocur na píp-éippat ponn-glaim ap ap' cuipcad cpeaðpa ocur comainð in Coimneoð d'uairlib ocur d'apð-maítib Epenn ocur do cách ap éeana, pe comtpiall in cáta.

Imthupa Suibne, mic Colmain Chuap, mic Cobtaig, pig Dal  
n-Ápaide

<sup>n</sup> *St. Roman*.—He was abbot of Druim-incasluinn (now Drumiskin), in the county of Louth; see Note <sup>s</sup>, p. 40, *supra*: where Lanigan's error in confounding Druim-incasluinn with Drumshallon is corrected.

Lanigan was misled by Colgan (*Acta SS.* p. 141, n. 17), who is the real author of this mistake. The name Druim-incasluinn is retained to this day by those who speak Irish, and is always applied by them

toxicated with tremor, horror, panic, dismay, fickleness, unsteadiness, fear, flightiness, giddiness, terror, and imbecility; so that there was not a joint of a member of him from foot to head which was not converted into a confused, shaking mass, from the effect of fear, and the panic of dismay. His feet trembled, as if incessantly shaken by the force of a stream; his arms and various edged weapons fell from him, the power of his hands having been enfeebled and relaxed around them, and rendered incapable of holding them. The inlets of hearing were expanded and quickened by the horrors of lunacy; the vigour of his brain in the cavities of his head was destroyed by the clamour of the conflict; his heart shrunk within him with the panic of dismay; his speech became faltering from the giddiness of imbecility; his very soul fluttered with hallucination, and with many and various phantasms, for that (i. e. *the soul*) was the root and true basis of fear itself. He might be compared on this occasion to a salmon in a weir, or to a bird after being caught in the strait prison of a crib. But the person to whom these horrid phantasms and dire symptoms of flight and fleeing presented themselves, had never before been a coward, or a lunatic void of valour; but he was thus confounded because he had been cursed by St. Ronan<sup>n</sup>, and denounced by the great saints of Erin, because he had violated their guarantee, and slain an ecclesiastical student of their people over the consecrated trench, that is, a pure clear-bottomed spring over which the shrine and communion of the Lord was placed for the nobles and archchieftains of Erin, and for all *the people* in general, before the commencement of the battle.

With respect to Suibhne, the son of Colman Cuar, son of Cobhthach,

to Drumiskin, which was a celebrated monastery, and where the ruins of a round tower still exist. Drumshallon (in the

Irish spelling *Druim-Sealain*), is a very different place, not celebrated in history, or remarkable for any remains of antiquity.

n-Αραιδε, ιμριατερι αγαινδ πε h-eaδ; o εαιμιc in ολαi πολυαιμνεc pulla rin παρι-ριυμ, πο λινγεi-ταp λειμ λυεταp, λαι-ετpομ, conaδ ann πο pυιpμip-ταp ap γλαν-αιγλινδ i-πειετ in cυpαδ ba connepa do; ocur πο παemyp-ταp in τ-ατh-λειμ, conaδ ann πο pυιpμip-ταp ap inδeoιn cεpδocμαpεταiς cιpιν caτbaυp in cυpαδ ceδna; ciδ τpαcετ nιp αιpιγεp-ταp peiη epιυμ ic pυιpμeδ παp, γεp ba coρpαc in caτaίp cοmnaιδi ap ap cινδep-ταp. Conaδ aipe rin πο φοpбуp-ταp pυи aen cοmaυpλi anbpoαiδ, eciaλλaιδi, .i. oρυιμ pe θαυib, ocur φοpcyμ pe pιαδaib, ocur comyε pe ceαταib, ocur ιmlyε pe h-εnaib, ocur peip i παpαγib. Comδ aipe rin, πο pυιpμip-ταp in τpep λειμ λυεταp, λαι-ετpομ, conaδ ann πο auy-ταp ap baυp in bile buαδa πο boi ap μιν-όpιbι in μuyi, αιτ i παbaδap φο-ϋλyαις ocur παndpαγi pep n-εpην, i compeγaδ in caτα. Ro γpεc-paτ peiη me-ριυμ ap cαch αιpδ 'γα παc-pиη d'a τεηnaδ ocur da cιm-py-γaδ 'pиη caτλαταp ceδna; ip de rin pycpυμ τpи τpeη-peαδγa tиnneanay d'иmγabaиλ na h-иpγaиλ, ocur ip e ταpла dό dyl i cenn na cαth-λaιτpec ceδna, pe μuypbell ocur pe mepαidecτ in ματαpαiδ; acτ cena nι talam do εaιδλινδ, acτ ip ap φοpμnαib pep ocur ap cennaib caτbaυp πο cινδεaδ.

Tapла aipe inδpeεti caic co coιtceη ap Shuibne πα'n paμla-pиη, coι ub e compaδ cαch cυpαδ pe ceιλi, na τεiδ, na τεiδ pep in μαp opicυmδaγ exaμaиλ uαib, a pиy, baυ iaτpиη, γaη toγpαиμ ocur γaη τάpпαcαиη, .i. μαp in αιpδ-пyγ h-ya Aиmμipech πο bui uime pиμ in λaιτε pиη, ap na cιδnacul ó Domnall do Chongal, ocur ap na cιδnacul o Chongal do Shuibne, do peip μαp φοpγlep Suibne a n-naδ elι :

ba h-e gyt caic aen dume  
do'n τ-plyag décta daiti,

na

° *Who however did not feel him.*—It was the ancient belief in Ireland, and is still in some of the wilder mountainous districts,

that lunatics are as light as feathers, and can climb steeps and precipices like the Somnabulists.—See Buile Shuibhne, al-

thach, king of Dal Araidhe, let us treat of him for *another* while; when he was seized with this frantic fit, he made a supple, very light leap, and where he alighted was on the fine boss of the shield of the hero next him; and he made a second leap and perched on the vertex of the crest of the helmet of the same hero, who, however, did not feel him<sup>o</sup>, though the chair on which he rested was an uneasy one. Wherefore he came to an imbecile, irrational determination, namely, to turn his back on mankind, and to herd with deer, run along with the showers, and flee with the birds, and to feast in wildernesses. Accordingly he made a third active, very light leap, and perched on the top of the sacred tree which grew on the smooth surface of the plain, in which tree the inferior people and the debilitated of the men of Erin were seated, looking on at the battle. These screamed at him from every direction as they saw him, to press and drive him into the same battle again; and he in consequence made three furious bounces to shun the battle, but it happened that, *instead of avoiding it*, he went back into the same field of conflict, through the giddiness and imbecility of his hallucination; but it was not the earth he reached, but alighted on the shoulders of men and the tops of their helmets.

In this manner the attention and vigilance of all in general were fixed on Suibhne, so that the conversation of the heroes among each other was, "Let not," said they, "let not" the man with the wonderful gold-embroidered tunic pass from you without capture and revenge." He had the tunic of the monarch the grandson of Ainmire upon him on that day, which had been presented by Domhnall to Congal, and by Congal to Suibhne, as Suibhne *himself* testifies in another place:

"It was the saying of every one

Of the valiant, beauteous host,

Permit

ready often alluded to.

να τέτο.—This verb is here repeated in

<sup>p</sup> *Let not, said they, let not.* — Να τέτο, both copies. The verb, particularly in the

na teit uaib fa'n cael-muine,  
 fear in maip maith.

ba móirí a muirbell ocur a meirugad mītapaid cách da éor-  
 aithe fa'n cuma rin, ocur po boi rium ap in buaidreod booba rin  
 no co tucad cith epuaid, meir cloé íneacta—d'inncomarta ármuig  
 d'fearaib Erienn—gor gluaireptar rum leir rin cith rin, mar gac  
 n-eactaid n-ármuigi ele, amail arberit Suibne in maod eli :

Rop é rin mo céo mī-  
 ra, po pa luat in rith,  
 d'eas urcár na gótnaíde,  
 dam-ra per in cīt.

Conio pe geltaet ocur pe genidecht po cind comairli o rin  
 amac i cein po pa beo.

Cio triact, ger ba daingen dín-armda, delg-pennac cac aipio  
 ocur cac aipíll do na cataib cechtarda i g-comrag, poppat aī-  
 lenna, ainndera, uprcailti, ap n-actuma, a n-anpaio, ocur a n-gaē-  
 lenn n-gaircio; ocur poppat pceimelta, pcannepti, pciat-briyiti,  
 ap n-a pcalio, a leibenna līnde, lebup-rciath, ap na lan-briyio.  
 Oeībriy doib-rum ón, uaip ba cīt-anpaio cuan-tracta calaid gan  
 porcaio gan accapioit ap trien-ēactaib tuactaio, tapm-gaēthe  
 tuairceptaigi in talman, dár ab ainm pegainni, paingti, pluag-  
 beila paep Eabpaio, pabrtinopur, amail atberit in file :

Quertar in gaet a neap,  
 pabrtinopur atuaio gan éap,

ptéperur

imperative mood, is, even in the modern vernacular Irish, often repeated for the sake of emphasis.

<sup>9</sup> *And it was by lunacy.*—Conio pe geltaet, &c.—Suibhne was, many years afterwards, murdered at Tigh Moling, now

St. Mullin's, in the county of Carlow, by Mongan, the swineherd of St. Moling, and was interred with great honours in the church there, by the saint himself, who, it appears, had a great veneration for this royal lunatic. His eccentric adventures

Permit not to go from you to the dense shrubbery  
The man with the goodly tunic."

His giddiness and hallucination of imbecility became greater in consequence of all having thus recognized him, and he continued in this terrible confusion until a hard, quick shower of hailstones,—an omen of slaughter to the men of Erin,—began to fall, and with this shower he passed away like every bird of prey; as Suibhne said in another place:

"This was my first run,—  
Rapid was the flight,—  
The shot of the javelin expired  
For me with the shower."

And it was by lunacy<sup>a</sup> and imbecility he determined his counsels from that out as long as he lived.

To proceed. Though every part and division of both contending armies were solid, well-armed, bristly, their heroes and valiant spearmen were scattered, disarrayed, dispersed, and deformed; their lines of broad shields being broken through were scattered, disordered, and shattered. The reason was, there was then a shower-storm on the haven without shelter or harbour against the mighty squalls of the high, loud-howling north wind of the earth, which, in the copious, noble Hebrew language, is called by the appropriate name of Sabstindrus, as the poet says:

"Auestar is the southern wind,  
Sabstindrus the northern without doubt,

Steferus

are minutely detailed in a curious ancient Irish romance entitled *Buile Shuibhne*, i. e. Madness of Suibhne, which immediately follows the Battle of Magh Rath in Mac

Morissy's paper copy of this tale, which has been already so often referred to. The word *gealtauēt* is used to this day in the sense of *lunacy* or *madness*.

ῥτέφευρ α μαρ ζαν κάιν,  
 ὑλῦλανυρ ᾿ν α κομβάιλ,

Ocup din por, ba mian-glaccā moḡaḡ ap panto-ḡlataib poiṡ-  
 nemla fiḡbaidi ḡa polḡrccaḡ, .i. porriac, ocup porṡccaḡ, ocup  
 peḡḡ-diḡriacṡ na pémmēd, ḡrepaṡṡ, ocup ḡeognaḡ, ocup ḡriḡaḡ  
 na n-ḡairccaḡ ic tennat ocup ic timṡcellat na trien-peḡ. Ocup  
 din ba ḡroḡ-ḡreapa ḡaibniḡe le h-opḡaib iomṡromaiḡ, ḡle-boriba  
 ḡabannu ap ṡinḡib ṡaeb-deḡḡa, ṡaḡleṡa ṡellaiz ᾿ḡá trien-ṡuar-  
 ḡain, bḡorṡaḡ, ocup bḡuaḡḡreacḡ, ocup bḡiaṡ-airḡeṡ na m-buiḡen;  
 peccaḡ, ocup ḡluaiḡ-neapṡ, ocup ḡraimpeḡaṡ na ḡluaiḡ poṡal-borḡ,  
 ic coḡnum, ocup ic congḡail, ocup ic comḡeaccaḡ ap a ṡeli; conap  
 aiḡiz aiḡeṡ na aiḡo-ḡiḡ comṡennṡa a ṡariat ḡo ṡomḡoiṡi a ṡeneoil,  
 na porḡeizen ḡiḡ-airme na aen-ṡimḡ ḡ᾿ḡaṡraibe a ḡialuiṡa. Ocup  
 din ni inḡ ḡo moṡaiḡreṡ caem-clanna cuḡaḡ ḡoḡaiḡz a ḡimḡreap  
 na a ḡap-airḡeṡ ḡa ḡáiuḡaḡ; ocup ḡeḡ b᾿iaṡṡiḡe ann niḡi ṡéṡ-  
 ḡaiḡeṡṡari cabair na cuḡnḡmaḡ a caḡiat na a lan-airṡe ᾿ḡa laeṡ-  
 airḡeṡ, ocup ᾿ḡa porṡṡeaḡ ocup ᾿ḡa poḡbuḡ ᾿na ḡiaḡnaiḡi; uaiḡi ba  
 h-uillu ocup ba h-aḡbḡiḡi le caṡ n-aen uaiṡib a ḡeḡom ocup a  
 eḡualang ḡoḡein ḡe ḡeṡḡiḡi na ḡála ḡim, ná ḡeḡom ocup porḡeizen  
 a ṡariat ḡo ṡumḡuḡaḡ, ná a ṡiḡeḡina ḡo ṡeḡariḡain.

Ciḡ ṡra aṡṡ, ni ḡnát ḡeḡb-ḡul ḡain ḡeḡḡuba, na iaṡṡaḡ ḡan  
 porḡeizen, na caṡ-ḡoi ḡan ṡḡó-linḡṡi. Ocup din ḡob inḡa ᾿ḡa n-ḡḡail  
 ḡin ḡuiḡime ḡaena, ḡoiṡṡiḡe, ocup ḡḡongṡa ḡuaibḡeṡa, ḡian-maiḡḡeṡa,  
 ocup trien-peḡi ṡaeb-ṡiḡḡeṡi, ṡraḡcaḡiṡeṡi, ocup aiḡiz uaṡmaḡa, ḡoḡ-  
 baiḡṡi, ocup ḡceṡṡi ḡcaṡṡiḡṡṡi, ḡcainḡeḡeṡa, ocup ḡleḡa ḡḡáb-ḡillṡi,  
 ḡeam-lṡḡṡa, ocup claiḡme caṡmeṡa, cuḡaḡ-bḡiḡṡi; ocup ḡriar-  
 linḡṡi ḡuilḡe, ḡoi-deḡḡa ḡola, ocup ḡolṡ-ḡḡenḡ ḡeḡnnēd ap ḡolu-  
 man,

<sup>1</sup> *Ulsulanus*.—Our author, or his inter-  
 polator, is mistaken in supposing the names  
 of the winds in the foregoing quatrain to  
 be Hebrew; they are no more than cor-

ruptions of the names given by Pliny,  
*Hist. Nat. l. ii. 47*. “Auestar” is evi-  
 dently *Auster*; “Sabstindrus” seems some  
 disguised form of *Septentrio*; “Steferus”

Steferus the western without error,

And Ulsulanus<sup>r</sup> its corresponding *wind* (i. e. *the east*)."

And moreover, like the eagerness with which labourers grasp the feeble twigs of the forest wood in cutting them, was the stern, dark, intense wrath of the heroes, the exciting, slaughtering, and stirring up of the champions *on the one side*, pressing upon and surrounding the mighty men *on the other*. And like the rapid and violent exertion of smiths, mightily sledging the glowing iron masses of their furnaces, were the incitements, smiting and slaughtering of the troops; the firmness, the strength, and the snorting of the haughty-furious hosts, opposing, resisting, and viewing each other; so that neither chief nor arch-prince perceived the assistance of his friends, nor the nearness of his tribe, nor the oppression *suffered by* his own people, or any part of his relatives. Neither did the fair sons of heroes perceive the difficulties of their fathers or grandfathers while being oppressed, nor did they mind to aid or assist their friends or intimate acquaintances, while being heroically slaughtered, hacked, and cut down in their presence; for each of them deemed his own exertion and suffering during the violence of that action too extensive and vast, to think of the struggle or suffering of his friends, or to protect his lord.

Howbeit, true weeping does not usually occur without tearful sorrow, nor groaning without violence, nor a battle-field without floods of blood. And accordingly many were the feeble, lacerated troops, the horribly-slaughtered bands; mighty men side-mangled, prostrated; haughty chieftains hewn down; shields cleft and scattered; spears warped and rivet-bent; warlike swords hard-broken; rapid streams of red-blood flowing; and the hair of heroes<sup>s</sup> flying and hovering in

is *Zephyrus*; and "Ulsulanus," the east rather than of the author, is probably the wind, is obviously identical with Pliny's source of these corruptions.

*Subsolanus*. The ignorance of transcribers, <sup>s</sup> *The hair of heroes*. — See the account

main, co ná ba léir lepbair le laramain, laimberda, lan-éair-ring  
in aeoir uairtib, ne h-imað fólt ocur fádb ocur rinnfaid uath-  
berriá fádb-rcailti an-aíomd, ar na n-ur-éogbail do éennaib  
cupað ocur cátmiled; conað h-e rin aobair d'ár páraparar puat-  
nell foirtéide, pír-dorá, d'ár ceiled in cleití coitcenn clit-pairring  
céctarða or a cenduib; ocur gér b'iat fonn-életra fólt-glara,  
pép-óluí in talman pá traigtib, in luga po lan-éleir ne h-imað  
na n-ar ocur na n-éleir ina córraíab cruat-airlig i cenn a  
céli.

Ro b'é airb-mér ocur innáman a n-eicep ocur a n-olloman  
ar écorc in armuige rin, gori b'étréoir, ocur guri b'anporuirta do  
macaib ocur do min-daimb céimniugá cá airb ocur cá maib a  
tarla tuig ocur troimlaé in airlig ocur in armuige i cenn a céli.  
Nir b'ingnað moirria d'écrib an t-airb-mér rin, cid forbann le  
piallaé a éirteéta a fuigell; ar ba ppué-aibne rilteéta, pab-diana  
cá clair ocur cá clat-etrige compeir pá coraib na cupað, ocur  
ba ppar-linnití fuiligi, pír-domine cá fán ocur cá forat-glenn  
pob-glár for-leathan fuítib.

Cid tra aét, do badair páidí foillrigéi pír, ocur foirne foitrigéi  
ocur fiaðnaíri cóntaráidá, éunntabarach, ne fáð ocur ne n-a  
pír-éruar po cótaigret na cupað céctarða, gan clóu gan cum-  
pugáð ne céli, ir in cáit-laéair. Comó aipe rin pob inderib, ocur  
pob amairpéc fairtine a pellum, ocur a píi-eolach, do dpeim  
uib do leir po leir, ar n-diultáð, ocur ar n-diépeirdein dóib ar a  
n-diabul-épeirdein dpaideéta bodein, ne peccáð ocur ne pír-delugáð  
na pluag azaib in azaib ir in margaib; co ná paibí 'gá páidib  
ocur 'gá píi-eoláib aét a peirtem ocur a purnaidí, co perrair  
ca dpeim uib ar a toirnneped, ocur ar a tairnneped turcáiréi ocur  
toicéi

of the profusion of human hair which is  
said to have been cut off the heroes in the  
Battle of Clontarf, in Dublin Penny Jour.,

vol. i. p. 136. The ancient Irish wore their  
hair flowing on the shoulders, so that it may  
have been cut off by the sword in battle.

in the air, so that the broad, bright, brilliant lamp of heaven over them was invisible with the quantity of hair, scalps, and beards cut off and raised up off the heads of heroes and warriors. Wherefore a dark and gloomy cloud was produced, by which the universal, expansive welkin over the heads of both *armies* was concealed; and as to the green-haired, close-grassy carpets of the earth under their feet, they were not less concealed by the immensity of the slain and the numberless victims in litters of dire slaughter over each other.

The estimate and comparison made by their poets and ollaves of the appearance of this slaughter were, that in every spot and place where the thick and prodigiousness of this carnage and slaughter had occurred, it was impossible for boys and small men to pass. This great estimation *made* by the poets, though hyperbolical to a hero's hearing it sounds, was not to be wondered at, for every pit and furrow were flowing dire-rapid rivers under the feet of the champions, and every declivity and green-sodded wide glen were deep pools of blood under them.

In the mean time the soothsayers, the revealers of knowledge, and those who had delivered predictions, were contradictory and doubtful, in consequence of the length of time and stubbornness with which the heroes on both sides maintained the field without yielding or giving way on either side. Wherefore the predictions of their philosophers and wise men became uncertain and doubtful to some of them on either side, they having renounced and disbelieved their own demoniacal sciences of magic, in consequence of the incessant successive rallyings and dispersions of the forces on either side in the contest; so that their diviners and wise men could do no more than remain in a state of suspense and indecision, until they should learn on which party the success and prosperity of the battle would descend

τοισὲι na n-ghia; ocup din po pamaigped in dé níthi-ghuaé Néit  
a neipt-bhíga.

Imthupa ceitpi mac Eachach buidi, imraitpi agaid pe head  
eli. Rucpat dá puatap deppenaigti déc pa catáib na cuicedaé,  
po maipret ocup po maibpat céet caéa cat-laitpéc, map porgler  
Dubdiao Opai :

Do éuaap tpep in topi taiolec

pa do dec,

do maibpat do pluaig na caem-pep

da ced déc.

Anpat ip in ipgail itpi gappadab Gailian, ap cinned caéa  
puathap. Ot concatap cethrap laech-aiprech do Laigmb eachpaur  
na n-Albanach ic comáplec caic, .i. Amlaib Uallach, pig Áta  
Cliat, ocup Cairppi Crom, pig Laigpi Laigen, ocup Aed Aipgneé,  
pig O Ceimnpelaig, ocup Ailill Ceoach, pig O Failgi, po iatopat  
in

<sup>t</sup> *The battle-terrible Benoit.*—*De níthi-ghuaé Néit.*—She was the Bellona of the ancient Irish. In Mac Morissy's copy she is called an *be Gab-uíneo*, and P. Connell explains it in the margin, the Goddess of War.

<sup>u</sup> *The troops of the Gailians.*—*Gappadab Gailian.*—*Gailian* is an ancient name of Leinster.—See O'Flaherty's *Ogygia*, and Duaid Mac Firbis's *Genealogical Book*.

<sup>v</sup> *Amlaibh Uallach, king of Ath Cliath,*—i. e. of Dublin. This shows that the present account of the Battle of Magh Rath was written many centuries after it was fought, for Amhlaibh is a Danish name which the ancient Irish had not in use

among them till they intermarried with the Danes in the eighth or ninth century. The writer, evidently without observing the anachronism, had in view one of the Amlaifs or Anlaffs, who were Danish kings of Dublin some centuries after the year 637 or 638, when this battle was fought. The Irish had the name Amhalgaidh from the earliest period of their history, but this, though now Anglicised Awley, and possibly of cognate origin with the Dano-Irish Amhlaibh, Aulaf, Anlaff, Olaf, or Awley, is not identical with it.

<sup>w</sup> *Cairbre Crom, king of Laighis, in Leinster.*—Laighis or Laoighis, which is Latinised Lagisia and Anglicised Leis and Leix, is a territory in the present Queen's county ;

and tarry, and which of them the battle-terrific Benoit would more inspire with her vigors.

With respect to the four sons of Eochaidh Buidhe, we shall treat of them for another while. They made twelve remarkable rushes into the battalions of the provincialists, and defeated and slew one hundred *persons* in every battle-place, as Dubhdiadh the druid testifies :

“ They passed through the splendid army  
Twelve times,  
And slew of the host of the fair men  
Twelve hundred.”

After completing these onslaughts they stopped in the conflict among the troops of the Gailians<sup>u</sup>. Four of the heroic chieftains of Leinster, namely, Amlaibh Uallach [i. e. *the Haughty*], king of Ath Cliath<sup>v</sup>, Cairbre Crom, king of Laighis, in Leinster<sup>w</sup>, Aedh Airgnech, king of Ui Ceinnselach<sup>x</sup>, and Ailill Cedach, king of Ui Failghe<sup>y</sup>, perceiving

but it is not co-extensive with that county, as generally supposed by modern Irish topographers, for Laighis comprised no portion of the barony of Upper Ossory, nor of the baronies of Tinnahinch or Portnahinch, and scarcely any of the barony of Slievemargy.

<sup>x</sup> *Aedh Airgnech, king of h-Ui Ceinnsellaigh*.—For an account of the extent of this territory see Circuit of Muirchertach Mac Neill, p. 36.

<sup>y</sup> *Ailill Cedach, king of O'Failghe*.—It is stated in *Buile Shuibhne* that this Ailill was slain in the Battle of Magh Rath by Suibhne Geilt. O'Failghe, which is Latinised Ofalia and Ophalia, and Anglicised

Offaly and Ophaley, is a territory not entirely in the present King's County, as is generally assumed by modern Irish topographers, but situated partly in that county and partly in the county of Kildare and the Queen's County. It is generally supposed that in the reign of Philip and Mary the territory of Leix was formed into the Queen's County, and that of Ophaley into the King's County; but this is a very great error, for there is nearly as much of Ophaley included in the Queen's as there is in the King's County, and besides, the baronies of Garrycastle, Ballycowan, Fercal, Clonlish, and Ballybritt, in the latter county, were never included

in ceṭṛap cupaḍ pīn uḡnapc imḡona ap óḡ-piḡḡapḍ Alban, ḡup  
cipḡḡapc caeḡaḍ cupaḍ caḑa pīp co n-a foipmḡb 'na pīaḑḡapī. Nīp  
maīṭṛet meīc Eacḡach a n-anḡpala ḑo'n céḑ puaṭap cupaḍ pīn ;  
ceṛc ḡabap Congal Capḡḡpī 'r in comlunḑ ; ḑluṭaḡḡp Ḑomnall in  
uḡḡal ap Amlaīb ; paḡḡṭaḡḡp Suībne in imḡuīn pe Aīlell ; pō  
opḡḡapc in ḑa Aḑḑ a n-imbuaḑaḑ. Roppap comḑíḡalta a cneḑa  
ap a céli oḑṭap aīpéḑ na h-imlaīḑ, ḡup maīḑṛet meīc Eacḡach  
aīpéḑup copcap na caṭ-laīṭṛéḑ, amaīl apḡeṛc in pīle :

Topḑap Aḑḑ Aīḡḡech imne  
la h-Aḑḑ mac Eacḡach ḑuīḑe,  
pe Suībne pīuaḡach 'r in caṭ  
ī topcap Aīlell Céḑach.

Capḡḡpī, pīḡ Laḡḡī na lenn,  
ī topcap pe Congal Menḑ,  
pe Ḑomnall in-ḑṛeac co n-aīne  
topcap Amlaīb imḡale.

Cīḑ ṭṛaḑṭ, nīp meṛa ocup nīp mīḑlaḑu meīṛnéḑ ocup moḡ-  
ḡmḡḡapḑ maīcne ḑṛéḑ-ḑeḡḡī Ḑomnall, mīc Aḑḑa, mīc Aīmmīpéḑ,  
īc ḑīḡaīl éḡeḑ in ceṭṛap pīn ap Ullṭaīb ocup ap aīlmaṛḑaīb, .i.  
Pepḡup, ocup Aḑḡup, Aīlell, ocup Colḡu, ocup Conall a comar-  
manna : ap m-buaḑuḡaḑ caḑa báīpe, ocup ap maīḑem caḑa mōṛ-  
éopcap, ocup ap emḑeḑ caḑa caṭ-puaṭḡapī ḑo maḑaīb aīḡḑ-pīḡ  
Eṛem, ḑo comḡaḑṛet, cenn ī cenn, ocup ceīṭṛe meīc pīḡ Alban.  
Ro pāḡṛet ocup pō paḡḡṭaḡṛet pēīṛīṛī pōīnemal ḑo na clann-  
maīemīb pīn a celī, .i. Congal, ocup Suībne, ocup Aḑḑ, ṭṛī meīc  
Eacḡach ḑuīḑī, Aīlell, ocup Colḡu, ocup Conall, ṭṛī meīc Ḑomnall.

Nīp

in the ancient Ophaley. This territory,  
which is very famous in Irish history,  
comprised the baronies of Upper and  
Lower Ophaley, in the county of Kildare,

those of Portnahinch and Timmahinch, in  
the Queen's County, and that portion of  
the King's County included in the dioceses  
of Kildare and Leighlin.

ceiving these sallies of the Albanachs slaughtering the people, they closed a wounding circle upon the young princes of Alba, so that each of them cut down fifty heroes with their forces in their presence. The sons of Eochaidh did not forgive them their enmity for this first heroic onslaught. Congal attacked Cairbre in the combat; Domhnall pressed the conflict on Amlhaibh; Suibhne coveted to contend with Ailill, and the two Aedhs longed to come to blows. These eight chiefs of combat inflicted wounds with equal vengeance on one another, and the sons of Eochaidh gained the victory of the battle-place, as the poet says :

“Aedh Airgnech was slain no doubt  
 By Aedh, the son of Eochaidh Buidhe;  
 By Suibhne, the populous in the strife,  
 Ailill Cedach was slain.  
 Cairbre, king of Laighis of tunics<sup>2</sup>  
 Was slain by Congal Menn;  
 By Domhnall Brec with expertness  
 Was Amlaibh, the mariner, slain.”

Howbeit, the courage and great deeds of the blooming-faced sons of Domhnall, son of Aedh, son of Aimmire, were not the worse or the more cowardly in revenging the wounds [*deaths*] of these four on the Ultonians and foreigners, viz., Fergus, Aengus, Ailell, Colgu, and Conall by name. After every *other* goal had been won, every great triumph gained, and every battle-onset accomplished by these sons of the monarch of Erin, they and the four sons of the king of Alba fought hand to hand. Six of these puissant sons coveted and sought each other, viz., Congal, Suibhne, and Aedh, three of the sons of Eochaidh Buidhe, and Ailell, Colgu, and Conall, three of the sons of

<sup>2</sup> *King of Laighis of tunics.* — In the paper copy the reading is Cairbre, nīg Laoigri na lann, i. e. “Cairbrè, king of Laoighis of *swords*,” but this, though it makes very good sense, does not appear as correct as the reading in the vellum copy as

Niri ba h-eirledac in mairiuc rin, uair ba comdicra a comriac,  
ocur ba comtponi comadair a comlonn; uair ba comduathcúra  
comceneoil itiri Eirinn ocur Albain cuingeda caema, craeb-uairli,  
cádaí in comlaind rin ocur in comriac.

Cio tracet niri b'airiem airiéc itiri flaitib ic pleó-ol orriu a  
h-airli na h-imlaide rin, acét ba mear maicne itiri marbaib, ar  
n-a mudugad, ar na comtuitim pe céli, amail arbert in fili:

Ceitre meic Echech buidi,  
cuis meic Domnall, níg Daire,  
debaid po orbraðar de,  
ot concadair a ceile.

Seirgur dib-rin forum ngle,  
po marbraðar a ceile,  
Aed, Suibne, Congal na clann,  
Ailell, Colgu ocur Conall.

Tuiprécta in trír nar marbað do'n maicne rin, .i. Ferugur  
ocur Aengur, da mac Domnall, ocur Domnall breac, mac Ech-  
ach buidi. Acét éna, po b'incormriac eirein d'Ferugur no d'Aengur,  
ocur pob' poplann debaid na deiri derbraðthar 'n-a agaid a aenur;  
dáig po tracetpat ocur po toirnerpat Domnall, gur damair in  
t-óg-mac a urgabail; co n-ebairt a breið 'na beðaid ar faepain  
na flaita, ocur a acéur ar h-ua n-Aimuriec. Ocur do rindeat nír  
mar do paidiurpat; ocur rucad h-e d'inniragid airp-nig Eirenn,  
gura arplomd a rialar 'n a riadnairi, .i. Colum Cilli, mac Feio-  
limid, d'oilemain a athar, .i. Echaid buidi, mac Aedain, amail  
arbert in fili:

Aengur ir Ferugur co bect  
po gabratar Domnall brecc,

co

given above in the text, because the rhyme perfect. Na lenn is translated *togarum* by  
with meno or meann would not be so Colgan in *Trias Thaum.* p. 225, col. 1.

of Domhnall. This was not a soft contest, for their fight was equally sanguine and their conflict equally powerful and creditable; for the comely, free-born, honourable heroes of this conflict and combat were of equally noble descent both of Erin and of Alba.

Howbeit, it was not the reckoning of chiefs among princes at a banquet was *to be made* on them after this conflict, but they were estimated as youths among the dead, for they were slain and fell mutually by one another, as the poet says :

“The four sons of Eochaidh Buidhe,  
 The five sons of Domhnall, king of Daire,  
 Coveted to come to single combat  
 When they beheld each other.  
 Six of these of bright achievements  
*Mutually* slew each other,  
 Aedh, Suibhne, Congal of thrusts,  
 Ailell, Colgu, and Conall.”

With respect to the three of these sons who were not slain, viz., Fergus and Aengus, the two sons of king Domhnall, and Domhnall Brec, the son of Eochaidh Buidhe, the latter was fit to contend with either Fergus or Aengus *singly*, but it was too much to have the two brothers against him alone; and they subdued and vanquished him, and that youthful warrior suffered himself to be taken prisoner; and he requested that he might be brought alive under the mercy of the king, and to be handed over to the disposal of the grandson of Aimmirech. This was done accordingly as he had requested: he was conveyed to the monarch of Erin, before whom he pointed out his friendship with his family, viz., that Colum Cille, the son of Feidhlimidh, had fostered his father, Eochaidh Buidhe, the son of Aedan, as the poet says :

“Aengus and Fergus expertly  
 Captured Domhnall Brec,

And

co tucpat mac Eachach uill  
 'n a bechaid i laim Domnall.  
 bhadaim d'ó i laim Domnall deim,  
 co támic Eochaid d'á peir,  
 gur leic Domnall,—garb a glúin,—  
 a mac do d'alta Colum.

Ciò tracht, mar do éualaid Congal Claen cat-puatair claindi  
 Eachach d'poróibad, ba lonn ocur ba lopead le Congal ceirpe  
 naitne oirpaca oiréair Alban d'poirécead ar incuib a enis;  
 comó aipe rin po clireptar Congal fá na catuib mar clirep riad-  
 mil puath-riéadgach, fomórida fairgi fa muirbhúctuib mong-puada  
 maðmannacha min-éirc mori-mara. Ro leanpat luét a peimi  
 ocur a mbeagla Congal do cómpaiguib cupad ocur cat-miled  
 Ulad ocur allmapac, fa Conan Rod, mac rið bpietan, ocur fá'n  
 caegait cat-miled co n-iaraid blocuib Ulltachda acu, mar do  
 éan Congal in mað eli :

Atú-ja caegait pepi pinó,  
 co n-aim cupad of a cinó,  
 ic digail m'ole ip mo énead,  
 ocur bloc pe cac aen pepi.

Cuaritair Congal cipplac in catá moir ar a meðon, ic toga  
 triath itir trien-peuib, ocur ic aithe airid-rið itir ariadaib, ic  
 pluag-diglaim na ræp-claid po-éneoil itir na pluaguib, cumad  
 ar éodnaáib in catá po cairped rum céet-ðinne a fergi, ocur a  
 engnuma, ic comdigail a énead ar éac, gur ob ead airmit ugdair  
 co nár págaib aipeét, na aicme, na apó-cineó d'peuib Eriem uile  
 gan eubaid ocur gan accaine eéta airið no airid-rið, ic comdi-  
 gail claindi Eachach opuib. Áét éna, nri éreireat teglac a  
 éurpácta Congal ip in éatpóin, aét tarim-cloeta in tigeimair ic  
 báuud

And delivered that son of the great Eochaidh  
 Alive into the hands of Domhnall.  
 He was a year in the hands of bold Domhnall,  
 Until Eochaidh came to submit to him,  
 So that Domhnall of fierce deed  
 Gave up his son to Columb's foster-child."

Now when Congal Claen had heard that the sons of Eochaidh were cut off, it was grief and burning to him that the four illustrious pillars of the renown of Alba should have been destroyed while under his own protection. Wherefore he rushed through the battalions as a furious sea-monster plunges at red-finned retreating small fish of the great sea. His attendants and defenders, *who were* of the choicest of the heroes and warriors of the Ultonians and foreigners, followed Congal under the command of Conan Rod, son of the king of Britain, having Ultonian iron blocks, as Congal said in another place :

"I had fifty fair men,  
 With heroic weapons over them,  
 Revenging my evils and my wounds,  
 And a block with every one man."

Congal scanned the great host from its centre to its borders, selecting the leaders from among heroes, and marking the arch-chieftains among soldiers, picking the free-born nobility from among the hosts, so that it might be on the chieftains of the army he would expend the first paroxysm of his rage and valour in revenging his wounds on them all; and authors recount that he did not leave a party or tribe of the great tribes of the men of Erin without a loss, or without having to bewail the death of a chief or arch-prince, in avenging the sons of Eochaidh upon them. Howbeit, the attendants of Congal in this sally did not abandon him, but the superior renown

βάουδ α m-blaidi, uairi éct i fáil níg a nuidleir, amail ar'beir in  
fili :

Éct i fáil níg ni tarba  
do téglaíab tpen-calma,  
ar na nígab fof po deað;  
bir a noir gen gob lan-éaδ.

Ir deirmipecht dorein comnigal Congail ocur Conain com-  
mraiteir a n-deirnat a n-oír amail ar'beir in file :

Ḑac ar marbaδur maraen,  
Conán ir Congal Claen,  
ar Chongal ainmniḡter rin,  
cuio Chonán do'n coimnorigail.

No ḡori éuit Conan calma,  
mac níg ḡpetan briat-ainra,  
pe Congal Claen noé ar bean  
po mac níg na laeé lonn-mep.

Comδ aipe rin po epiḡ iménué Congail pe Conan, fa méδ po  
marburtaí do nígriao Epienn ina fiaδnairi, ocur ḡan oíl a řainci  
do tapraéctain d'á tpen-řepaib pe cleir-řaebpaib Conain ic up-  
řelaiḡi ar a uéct; ḡur řuaḡairi Congal do Chonan ceim do cúpaδaib  
Connaéct ocur co tuataib Tempa, co m-bepeδ řum a báipe řa  
tpen-řepaib in Tuaircirt; uairi níř lié leir comaδ aen aipeim ar  
řein ocur ar řennuδ mar Conan ir in caé-laéair, amail ar'beir  
řlann řili :

Atbeir Congal iméiḡ uaim,  
a Chonain Ruio co pó buaio !

ni

<sup>a</sup> This quatrain is supplied from Mac Morissy's copy, p. 97.

<sup>b</sup> *Flann, the poet*.—This quotation shows

that there had been other accounts of the Battle of Magh Rath, written before the present story was drawn up, and that the

of royalty eclipsed their fame, for an achievement performed in the presence of a king is his inherent right, as the poet says :

“An achievement with a king is of no avail  
 To his mighty, brave attendants,  
 To the kings it will be attributed ;  
 It is the custom, although not by full consent<sup>a</sup>.”

An illustration of this was the joint battle of Congal and Conan : what both achieved is reported of one, as the poet says :

“What both together slew,  
 Conan and Congal Claen,  
 To Congal is attributed,  
 Conan's part of the conflict *as well as his own*.  
 Until the brave Conan fell,  
 The son of the renowned king of Britain,  
 Congal Claen was not touched  
 By the great son of a king or a puissant hero.”

Wherefore Congal's jealousy with Conan arose in consequence of the great number of the chieftains of Erin he had slain, without leaving him as much as would satisfy his thirst for slaughter, such was the bravery of Conan in casting with his edged weapons from before his [*Congal's*] breast ; so that Congal ordered Conan to advance to the heroes of Connaught and the tribes of Tara, that he himself might display his valour among the mighty men of the north ; for he did not like that his own achievements on that battle-field should be related in conjunction with those of such a hero as Conan, as the poet Flann<sup>b</sup> says :

“Congal said, depart from me  
 O Conan Rod of great triumph !

There

writer availed himself of older writings, largely on his own imagination for fictitious incidents to fill up his descriptions.

m uil 'p m caṭ, a laíc luinḁ !  
 aṭṭ peiḁm aen ðuine aḡuinn.  
 Luinḁ Conan pa pluaz Connaṭṭ,  
 ocup Teipia na tpiom-alt,  
 ðo luinḁ Congal, ḡarḡ a ḡluinḁ,  
 pa pluaz compamach Conaill.

Imthupa Conan, ap n-deaðail pe Congal iḁ compaicpeḁ ceat-  
 par aipeṭ ðo iḡarib Connaṭṭ pe Conan, .i. Suibne, mac Caṭail  
 Choppaiz, iḡ h-Ua Fiachrach, ocup Aeo ḁpeacc, iḡ longpoptaṭ  
 Luighne, ocup Aeo Allan, iḡ Meaða Siuil, ocup Aeo buiḁneṭ, iḡ  
 h-Ua Mane. Ciḁ tpaṭṭ ðo poṭpaḁar in ceṭpaṇ iḁ ðo cuinḁcleo  
 Conan, maṇ poḡleṇ in t-uḡḁar :

Mac Caṭail Choppaiz, Suibne,  
 ocup Aeo ḁpec, iḡ Luighne,  
 Aeo Allan, Aeo buiḁneṭ ban,  
 ðo poṭpaḁar la Conan.

Congal

<sup>c</sup> *Suibhne, king of h-Ui Fiachrach.*—  
 h-Ui Fiachrach is the name of a territory  
 in the south of the county of Galway,  
 which O'Flaherty says is co-extensive with  
 the present barony of Kiltartan, but it  
 can be proved from the most authentic  
 topographical evidences, that before the  
 De Burgo's of Clanrickard had dismem-  
 bered the original Irish territories of this  
 county, h-Ui Fiachrach was exactly co-  
 extensive with the diocese of Kilmac-  
 duagh, as laid down on Beaufort's Ecclesi-  
 astical Map of Ireland. After the esta-  
 blishment of surnames the chiefs of this  
 territory were the O'Clerys, O'Heynes,  
 O'Shaughnessys, and Mac Gillakellys, of

whom, in the later ages, the O'Heynes  
 and O'Shaughnessys were by far the most  
 distinguished.

<sup>d</sup> *Aedh Breac, king of Luighne.*—The an-  
 cient territory of Luighne is co-extensive  
 with the present barony of Leyny, in the  
 county of Sligo, in which the name is still  
 preserved. After the establishment of sur-  
 names the O'Haras, who are of Momonian  
 origin, being descended from Tadhg, son  
 of Cian, son of Olioll Olum, were the chiefs  
 of this territory.

<sup>e</sup> *Aedh Allan, king of Meadha Siuil.*—  
 The territory of Meadha Siuil, otherwise  
 called Magh Siuil, and Magh Seola, and  
 the inhabitants Ui Briuin Seola, was

There is not in the battle, O mighty hero!  
 But work for one man of us.  
 Conan went to the forces of Connaught  
 And of Tara of the heavy deeds,  
 And Congal of fierce actions  
 To the valiant forces of Conall."

As for Conan, after his having separated from Congal four chieftains of the Connacians engaged with him, viz., Suibhne, son of Cathal Corrach, king of the Hy-Fiachrach<sup>c</sup>, Aedh Brec, king of Luighne<sup>d</sup> of fortifications, Aedh Allan, king of Meadha Siuil<sup>e</sup>, and Aedh, of numerous hosts, king of Hy-Maine<sup>f</sup>, and these four fell by the brave conflict of Conan, as the author testifies :

"The son of Cathal Corrach, Suibhne,  
 And Aedh Brec, king of Luighne,  
 Aedh Allan, Aedh Ban, of numerous hosts,  
 Were slain by Conan."

Congal

nearly co-extensive with the barony of Clare, in the county of Galway. It extended from Lough Corrib to the conspicuous hill of Knockmea, at Castle Hackett, and from Clarinbridge to the north boundary of the parish of Donaghpatrick. This was the original country of the O'Flahertys, before they were driven across Lough Corrib into the mountains of Connamara and Dealbhna Tire da Loch, by the De Burgo's of Clanrickard.

<sup>f</sup> *Aedh, . . . . . king of Hy-Maine.* — The exact boundaries of the territory of h-Ui Maine are described in O'Dugan's Topographical Poem, and in a MS. pre-

served in the Library of Trinity College, Dublin (H. 3. 18. p. 412.), but it would be too tedious to give them here. It extended, according to these authorities, from the hill of Meadha Siuil, now Knockmea, near Castle Hackett, in the county of Galway, to Lough Ree, in the Shannon, and from Athenry, in the same county, to the boundary of Thomond. But after the Clanrickard Burkes had dismembered the ancient territories of this part of Connaught, the territory of Ui Maine was much circumscribed in its limits, and varied in extent, according to the success or misfortune of its chief, O'Kelly.

Congal impaitep pe h-eaḁ eli. Cindip Congal ceim co cupaḁaib coḁnamaḁa Conaill, uair ip ppiu ba h-illiu a pepḁ ocup a aininne, ocup ip doib ba mó a mipeḁe ocup a miduḁeḁaḁt. Cid tpaḁt, ḁepḁat epuinne, epoda, comḁepa, ocup ḁepḁat cepḁa, coḁaiḁḁi, comapḁa cimpḁa ocup caḁ-imli caḁa coḁnamaiḁ Conaill ap cind Congal, popḁat epieḁaiḁḁi, clepḁimach, ocup popḁat pḁuḁḁḁa, pḁailḁeḁa, pḁéḁḁiaia uile iaḁ-piḁe ap cimpḁe do Congal ap tpeḁ-peḁaib in Tuapḁipḁ; ḁop iḁcḁapḁaḁ tapḁ-ḁoḁḁaḁ tḁuḁaḁ, toḁt-buillech Toḁaiḁ, .i. Conall, mac ḁaeḁain, mic Ninḁeḁa, mic Pḁḁḁura Cḁḁpoda, mic Conaill ḁulban, mic Neill Noi-ḁiallaiḁ, o Thulaḁ, ḁaḁi, ocup o tpaḁt-popḁaib Toḁaiḁe iaḁ tḁaḁcepḁ. Ip ann pin po cindḁepḁoḁ Conall ceim cupaiḁ i ḁ-cepḁ aḁaiḁ Congal, do toḁiḁeaiḁ a ḁḁeḁain, ocup ḁ'ipḁuḁaḁ a uabaiḁ, ocup do ḁoḁnam ocup do ḁoḁaiḁ claiḁi coḁnamaiḁi Conaill, ap ḁongalaib ḁompḁḁḁe Congal. Cid pḁl ann tpa, o do comḁaḁcepḁ in ḁa ḁuḁḁiḁ caḁa pin uḁḁ pe h-uḁḁ, ocup aḁaiḁ in aḁaiḁ, po aḁḁuḁḁḁḁ ḁa upḁup im-poiḁepi, pip-ḁipḁḁ, epupḁu, ḁup bo cḁep-buaiḁḁ, comḁuḁe do ḁḁḁaib na ḁ-cpaiḁech a ḁ-collaib na caḁ-mileḁ, ocup ḁupḁat pḁiḁliḁ, paḁa, pḁuḁiḁe, pip-lebḁa popḁaḁa pip-laeḁ epoinḁ-aiḁḁa, comḁipḁḁ na caḁ-cpaiḁeḁ comḁaḁ pin, ap na com-imḁḁina a cupḁaib a ceile; iaḁ pin tpa po ḁinneḁḁaḁ Conall popḁaiḁ ceime tap coḁaiḁ co Congal ḁ'a epḁḁḁaiḁmeḁ, ocup ḁ'a upḁabail, tap a aiḁaib ocup tap a ilḁaebḁaib, oip ip e po cepḁḁḁḁḁḁaḁ Conall naḁ ab áiteḁ imḁona ocup naḁ b'oiḁḁeap imḁuaiḁḁe do a ḁailḁa do [ḁabaiḁḁ ap n-a] ḁileiḁip no ap n-a ḁiḁḁḁḁaḁ co ḁomḁall. Conaḁ iaḁom po iaḁ ocup po upḁḁḁḁḁḁḁaḁ conclanna epuaḁe, coḁḁḁḁḁḁḁaḁ cupaḁ

<sup>s</sup> *Tulach Dathi* was the ancient name of a hill in the barony of Kilmacrenan, in the county of Donegal. It is probably the place now called Tullaghobegly.

<sup>h</sup> *Various sharp weapons*, in Irish *il-paeḁḁaib*, a word compounded of *il*, which in composition has the force of the Latin *multus* or the Greek *πολύς*, and *paeḁaḁ*,

Congal shall be treated off for another while. Congal advanced to the defensive heroes of the Cinel Conaill, for against them his anger and animosity were mostly directed, and for them he cherished most malice and hatred. And though the borders and outskirts of the Cinel Conaill were consolidated, brave, and well-arrayed, adjusted, adapted, and equally high to meet Congal, they were all shaken, dislodged, scattered, and terror-stricken by the mighty onslaught which Congal made on these heroes of the north; until the greedy, heavy-blowed, robustic chieftain of Tory, namely, Conall, the son of Baedan, son of Ninnidh, son of Fergus Cennfoda, son of Conall Gulban, son of Niall of the Nine Hostages, of Tulach Dathi<sup>g</sup>, and of the northern ports of Tory opposed him. Then Conall took the step of a hero against Congal to restrain his fury, and to humble his pride, and to protect and assist the defensive race of Conall against his furious attacks. When these two warlike champions had come breast to breast and face to face, they made two close straight-aimed thrusts at each other, so that they buried the heads of their spears in each other's heroic bodies, and so that the trusty, long, bloody, heroic, straight shafts of these battle-fighting spears were mutually socketed in each other's bodies. After this Conall decided to take a step beyond the boundary to Congal to grasp him about and hold him outside his arms and various sharp weapons<sup>h</sup>, for Conall thought that it would be no triumph of contest or becoming victory in him to present his foster-son beheaded or incurable to *king* Domhnall. Wherefore, he twined his arms in hard-gripping heroic grasps around the body and shoulders

which literally signifies the edge of any weapon, and figuratively the weapon itself. It appears from Magrath's Wars of Thomond, of which there is a MS. in the Library of the Royal Irish Academy, that

the weapons with which an Irish chief was armed in the year 1309, were a dagger, a sword hung from his belt, a dart which he carried in his right hand, and a spear or lance which he bore in his left.

cuprad tarl corpp ocur tarl cneap-þorinnaiþ Congal. Þo'n cuma ceðna do Congal Claen, iadap ocur upþnaðmaiþ na glac-doiði garga, gaibéige, geg-ðirge gairced, tarl corpp ocur tarl cneap, ocur tarl þorinnaiþ Conaill, ocur tucraatarl cuppa calma, comnera, com-dicpa d'a ceile, ocur craitæd neim-meirpneð do moðgail potpen, ocur do paenpaðaiþ mo calma apoile, þup bo tairgri tpic, talcarl, tarb-tnuæc, tpenngleca gað crathað cpuaio, comðer comþinte cupp ocur cneap cpioðþailme gac celg, ocur corpp, ocur cpuaio-gleca do cuppetarl pe ceile; go m-ba pamalta pe paeb-poiðlen rap-muillinn ap rip-bleið innape, ocur impið, ocur imtimcellað na cuprad ap a ceile. Coná mo pguirped do'n tpeaæam, ocur do'n tarb-gleic, ocur don tnuð-bupiað tpiarcaræa tpen-þer rin, cor bo caep-meall cun-pcaigæc ap na comþuathað an clari caep-þrom, cpiaðaðe, cneap-aigæ, fá n-a coraiþ; þup bo lan-bog labða, liuc-linnæc lan-domuin gað mað uirciðe, agað-þliuc, ap ap upmairetarl pe pineð, ocur pe puatæð, ocur pe plaedped, pe pparþail, ocur pe bonngail, ocur pe borþ-þpeiræc, pe meipæð, ocur pe meallþail, ocur pe muinelað na mileð ag poiðled ocur ag moðimpoð apoile. Ro clunpið tpa po ceitpe h-apðaiþ in caða,—mena m-beið menma caic ap comiáplec a ceile,—féið-pineð a b-féið ag a b-þiari-þairpaiþ, ocur alt-þeimneð a n-alt ag a n-eðapircaiað, ocur cleð-cumþugað a cliaþ-apnaio ag a comðpuð i cenn a ceile, þup bo dicumaiþ do na deþ-laeðaiþ upæcuarl ocur upgabail a n-anala, ap g-cumþachað na g-conapiað coitceno a n-aðaiþaiþ uaðaiþ do þpep la þopiécnech peðma na þip-laeð.

<sup>i</sup> *Violence of their exertions.*—Go m-ba pamalta pe paeb-poiðlen rap-muillinn. This is not unlike Carleton's description of the single cudgel combat between Grimes and Kelly, in his Party Fight and Funeral, from which we are tempted to quote the following passage, as showing

how the Irish mind in the 19th century, though tamer and more concentrated than that of the 11th, has produced a somewhat similar description of a single encounter. "At length, by a tremendous effort, Kelly got the staff twisted nearly out of Grimes' hand, and a short shout,

shoulders of Congal, and Congal likewise folded and entwined his rough, dangerous, straight-armed hands of valour around the body and shoulders of Conall; they gave brave, mighty, and earnest twists to each other, and tremendous shakes, with mighty and powerful twirling, so that their great efforts and struggles, twining and twirling, were active, firm, fierce, and mighty, like two bulls, and they might be compared to the huge wheel of a mill at rapid-grinding; and they did not desist from these mighty struggles until the deep clayey surface of the earth under their feet was tempered and stripped, and until every moist spot on which they wrestled was soft, miry, and deep, from their stretching, struggling, and trampling, as they turned, swayed, and twirled each other. They would have been heard throughout the four quarters of the battle, were it not that the minds of all were intent on slaughtering one another. The overstraining of their sinews in their contortions, the cracking of their joints in dislocations, the compression of their chest-ribs in their pressing together, made respiration and inspiration difficult to these goodly heroes, from the contraction of the general passages, caused by the violence of their exertions<sup>i</sup>. In short, since the battle of Her-  
cules,

half-encouraging, half-indignant, came from Grime's party. This added shame to his other passions, and threw an impulse of almost supernatural strength into him; he recovered his advantage, but nothing more; they twisted; they heaved their great frames against each other; they struggled; their action became rapid; they swayed each other this way and that; their eyes like fire; their teeth locked, and their nostrils dilated. Sometimes they twined about each other like serpents, and

twirled round with such rapidity, that it was impossible to distinguish them. Sometimes, when a pull of more than ordinary power took place, they seemed to cling together almost without motion, bending down until their heads nearly touched the ground, their cracking joints seeming to stretch by the effort, and the muscles of their limbs standing out from the flesh, strung into amazing tension."—*Traits and Stories of the Irish Peasantry*, second edit. p. 342.

laec. Aét cēna, ni deirnað tap eir gleaca Epcail, mic Amphitryonir, ocur Antei, mic Teppae, aen gleic ocur aen corpaðgec̃t a h-inra-mail rin, doiz aen po ba gaibc̃ec̃ in gleic rin, ocur po ba cpaio in corpaðec̃t, ocur po ba apnaide in impurðail po'n innur rin. Ocur ðan poðtap cormaile cecpaide na cupað in ðarðairne caic̃ ap a ceile aca ip in uair rin: doiz aen nip c̃ec̃paio pe Congal aen-ferp d'a þorðað no ða inccongbail po an innur rin, .i. pe met a menman, ocur pe h-uairþige a aicenta, ocur ðno pe h-oll-c̃ec̃paio na n-Ulltac̃ ap þlec̃taib a rinnurir. Ocur ðno, ni mo po c̃ec̃paioðertap Conall aen-ferp d'a þorðað, no d'a inccongbail 'mon innur rin, pe tige, ocur pe toððac̃t, ocur pe tul-buirbe na Tuairceirpac̃, ip a n-aigheð po h-oileð, ocur po aipreab ann, ocur pe ðigamneðc̃ta a ðuðc̃ara, ocur pe cecpaide a ceneoil o mam-claioðairb neptimara, niðac̃a, nam-naide Neill, ocur beop a beir 'n-a mac aipð-mið Epcenn, .i. do bæðan, mac Nimeda, mic Ferðura, mic Conaill, mic Neill Naigiallaiz, map poðglep an t-uððar :

Aen bliaðain pe h-ol meda  
do bæðan, mac Nimeda,  
a c̃ec̃air þic̃c̃eð þuap ðebec̃  
do boi Aed, mac Annipec̃.

Conað aipe rin, po c̃ec̃paioðertap Conall ap caic̃ cuip ap na comþeðað, ður ab do boðein commaðem, ocur po ba ðuðc̃a buað-uðað caic̃a báð̃a do þreic̃, ocur corðap caic̃a caingne do commaðem; conað aipe rin, tucaðtapir tpen-c̃op tapcuipneð, calina, comlaioir, caðac̃, comnerit, cealð-baeðlaide cupað i cept-aðað a colna do Chongal, co tapla tpeðrim na tpoða, ocur miððac̃ na miðcomairle,

<sup>i</sup> *The son of Amphitryon.*—This allusion known in Ireland in the middle ages. It shows that our author had access to Lucan is curious, however, his calling Hercules or Statius, and that the Latin classics were the son of Amphitryon.

cules, the son of Amphytryon<sup>1</sup>, with Anteus, the son of Terra, no rencounter or wrestling like this had taken place, for thus indeed the struggle was dangerous, the rencounter hard, and the wrestling violent. And the heroes were of the same mind as regarded their contempt for each other at this time; for Congal did not think that any one would have been able to resist or withstand him in this manner, from the greatness of his magnanimity, and the haughtiness of his mind, and moreover, from the high notion of the Ultonians respecting the glory they derived from their ancestors. Nor did Conall brook it better that any man should resist or withstand him in this manner, in consequence of the firmness, distinction, and fierceness of the northerns, and from the feeling which had been nurtured, and which dwelt within him, and from the native dignity of his tribe, and from his notion of his descent from the splendid, puissant, warlike race of Niall, and moreover from his being the son of the monarch of Erin, viz., of Baedan, son of Ninnidh, son of Fergus, son of Conall, son of Niall of the Nine Hostages, as the author testifies:

“One year to drink mead<sup>k</sup> (i. e. *to be in peace*)

Was Baedan, son of Ninnidh, *king*;

For four and twenty years of strife

Ruled Aedh, the son of Aimmire.”

Wherefore, taking every thing into consideration, Conall was of opinion, that he himself would gain the victory, for it was hereditary in him to gain the victory in every conflict, and to triumph in every struggle. Wherefore, he gave one mighty, insulting, brave, robust, subduing, dangerous twist of his body against Congal, so that the instigator

<sup>k</sup> *One year to drink mead.*—*Æen bliab-*  
*am, &c.,* so *ðæcan*, i. e. A. D. 571.—He  
was succeeded in the year 572 by Aedh,  
the father of king Domhnall, the hero of  
this tale. When the ancient Irish writers

inform us that a king or chieftain was remarkable for drinking mead or playing chess, they give us to understand that he enjoyed peace.

miðcomairle, ocur cirdi coimeṭa celg ocur cotairnaḱta, ocur claeṇ-comiṭo 'na cṛuime ṽlaeḁaḡṭi ṽṭ-ṽaen, ḡur bo h-i a aḡaḁ ba h-uaḱṭaraḱ ṽe ḁeṛcaḁ na n-dul ip in ḱoirbeip ḱeṭarḁa op a ḱiomn, co ṽaibe compaḁ cuip in caṭ-mileḁ ap na ṭomair h-i ṭulmaing na ṭalman, o ṽioṭbaḱa a ṽal co ṽopmna a ḱean-mullaḡ; co clor ṽo ceirṽib aṽḁa in caṭa cṛuaḁo-iaḱṭaḁ an ḱṽarḁo ocur ceann cṛna-maḱ comeḡin Congail, iar n-a ṽineṭo ocur ap n-a ṭṽapeṽaḁ ḁo neair-cṛa mṭhaḱa mic ḁṽaṭ-buillidḡ ḁaḁḁan. ḁa i n-ecmaing na ṽe ṽin, ac cuala Conan Rod cneṭo-opnaḁaḱ comeḡin Congail, ocur ṽo mṽairḡ ḡo mac ḁṽaṭ-buillidḡ ḁaḁḁan, ocur ip amlaḁ ṽo boi ṽiḁe na boṽb-ṽouaḡ boḁba op cind Congail, aḡ ṭṽall ocur ac ṭimṽceṭal a cengail ocur a cṽuaḁ-cuibṽiḡṭe ḁo cṽior a cloidim, ocur ḁo ṽiaṭṽaḱ a ṽeirṭe. Ṭucaṽṭair eim Conan cṽuaḁ-buille cloidim ṽa ceair-comaip a cṽaḁe ḁo Conall; cind ṽṽaḱṭ nṽ moṭaḡ mac boṽb-neairṭmaip ḁaḁḁan an cṽuaḁ-builli cloidim ṽin no ḡur compomneṽṽair a cliaḁ ocur a cṽaḁe ap ceṽe ḁo, ḡur bo cṽeḱṭ comoplaicṭe cṽip an cṽarḁo aḡ ṭuicim co ṭalman.

Conaḁ i cobair Conam ap Congal, ocur cṽuigeḱṭ Conall ocur Congall ap Caṭ Muḡe Raḱ conuicci ṽin.

Aḱṭ cena, ni ṽiaḱṭ leip in ḁa ṽiḡ-mileḁ, .i. le Conan ocur le Congal, cṽcapi Conall ḁo commaḁem, in ṭan ḁo ṽiaḱṭ cloidem cobuṽṽa caic ḡur in caṭ-laṭair ceṭna ṽin, .i. Cellaḱ, mac Mailecḁa, ḁo cṽnam cind Conall ṽip na cṽarḁaib, ṽeṽu no ḁeṽṽip a cṽcapi ṭair clao ṽoir ó na ṽluaḡaib; oip ip e aṽimḁ uḡḁair naḱ ap commaḁeḁ cṽcapi aen laic ḁ'áṽḁ clanna Neill ap laṭair in laṭe  
ṽin,

<sup>1</sup> *In a mighty huge arch.*—Ina ḁṽb-ṽouaḡ boḁba.—The word ṽouaḡ or ṽṽuaḡ certainly signifies an *arch* or *bow*, though it is not so explained in any published Irish Dictionary. This appears obvious

from the fact, that in the best MSS. the rainbow is called ṽouaḡ neime, i. e. the arch of heaven. The word is also applied to the arch of a bridge, as in the following example: *Fil opoicṭe ac on caṭṽaḡ*

instigator of the battle, the contriver of the evil design, the receptacle of treachery and perverseness, and the fell cause of all the slaughter, was laid supine with his face up to view the clouds, in the wide four-quartered firmament over him ; so that the length of this warrior's body was impressed in the surface of the ground from the extremity of his heel to the top of his head ; so that the hard warrior-shrieks and violent groans of Congal, when laid *thus* prostrate by the robust and vigorous effort of the heavy-striking son of Baedan, were heard throughout the four quarters of the battle. At this time Conan Rod heard the loud groans of Congal in this strait, and he approached the heavy-striking son of Baedan, who was then bent in a mighty huge arch<sup>1</sup> over Congal, ready to tie and fetter him with the girdle of his sword, and the bands of his shield. Conan made a hard blow of his sword at Conall exactly opposite his heart, and the furious-puissant son of Baedan did not feel the blow until it had cleft his breast and heart in twain, so that the body of the hero fell to the ground in one wide-gaping wound !

So far the rencounter of Conall and Congal, and the aid of Conan to Congal in the Battle of Magh Rath.

Howbeit, the two royal heroes, Conan and Congal, had not time to exhibit the trophy [*head*] of Conall, before the aiding sword of all, namely, Cellach, the son of Maelcobha, came up to the scene of the contest to defend the head of Conall against the heroes, and prevent them from carrying it off as a trophy eastwards across the mound from the hosts. Authors relate that during that day none of the great descendants of Niall were slain and exulted over, to whom Cellach

ἦν, μαρμαρ ἐπὶ τοῦ ἱερῆς πόρτας οὐκ ἔστιν ἐν τῇ πόλει (in the possession of the Duke of Devonshire), fol. 107. The term πόρταξ-ὄρουρ is often applied to a circular-headed doorway.—See the same MS. fol. 156.

rim, gan Cellac do coiream a cind, ocur d'airte a fionnadh, do peir  
mar porgleir in t-uigear:

Ni tuit riu na puipe peio  
'ra laite rim, do claind Neill,  
nac coireadh Cellac cam  
a coirear co n-a dighail.

An tan at connac Congal Cellac ag a iarmoisect, ocur d'a  
impeirid, po mgarb in t-mad rim, ocur po mgarb mad ele 'nar  
raoil rom mar Chellac d'a compeirga, no mal mar mac Maile-  
coba da cuprachad. Oir ar ead ba ceiradh do Congal, da com-  
dunta ero cadat na cat-latraig in aen mad ar ocur ar a com-  
dalt, nac buo fear airte a aipalta, na dioalta a deice na a  
dumada ar Donnall, na agra earbada fopba na n-Ullac, .i. Cric  
Conall ocur Eogan, ocur Aingiall ar Cenel Conall; conad aipe  
rim, po atcupierar cumideet na cat-latraig ar Conan Rod pa  
compeirga Cellac. Cio fil ann tra, ba conradh Cellac ma  
Conan ag cothad ar a cind ip in cath-gleo rim, iar na mgarbail  
d'aird-riu Ulad, uar ba ead ead le Cellac in po pa doig leir  
do fap-cland roiceneoil neit-cloine Neill do cuprachad do  
Congal, an cem do beir rium ocur Conan ag compeirga a ceile.  
Comd ann rim po camptar Cellac, ar puipeac peiceamain d'a  
n-dligeann dui-bidba deirb-riaca duit-ri cothad ar mo cind-ra 'ra  
cat-latair ri, uar ba luad leirpium leir-eoirgair leir-ec  
etir Congal ocur Conall tu, mad cor trarar. Ainen cina, ni mar  
gac ni do neoc a eirerna do terarigan gan tuig-ba, na a fionn-  
cira d'fionn-ri ar eicm itir, a Cellac, ar Conan. Baigim-ri briaar  
ono, a riu-mled, nac d'ic t'palad, ma t'ampira, ma t'ecraite,  
rangar

<sup>m</sup> *No king or dexterous chief had fallen.* that there was an older account of the  
—Ni tuit riu na puipe peio.—This shows Battle of Magh Rath than the present.

lach did not come to prevent their heads from being carried away in triumph, and to revenge their wounds, as the author testifies :

“No king or dexterous chief had fallen<sup>m</sup>  
 On that day, of the race of Niall,  
 Whose trophy Cellach, the comely,  
 Did not protect and revenge.”

When Congal perceived Cellach in pursuit of him, and approaching him, he avoided the place where he was, and sought another whither he thought a bulwark like Cellach would not *come to* respond to him, or a chief like the son of Maelcobha would not subdue him ; for Congal thought that should he and his foster-brother [*Cellach*] become the centre of attraction to the brave encircling bulwarks on the field of battle, that there would not be a man to revenge his animosities, or to avenge *the loss of* his eye, or his indignities on Domhnall, or to dispute the curtailment of the Ultonian territory, namely, the countries of Tir Conaill and Tir Eoghain, and Airghialla, with the Cinel Conaill ; wherefore he left the leadership of the battle-field to Conan Rod for the purpose of responding to Cellach ; but Cellach was more furious than Conan in pressing on the combat, after the king of Ulster had fled him, for it was vexation of heart to Cellach to think of the number of the noble free-born mighty race of Niall which he thought would be discomfited by Congal, while he himself and Conan should be contending with each other. Then Cellach said, “It is the waiting of a debtor who owes a bitter enemy just debts, for thee to wait for me on this battle-field, for thou hast just now very unjustly and unfairly interposed between Congal and Conall.” “Be it so indeed, O Cellach,” said Conan ; “a person should not act in the ordinary way to save his lord from destruction, or to defend his true friend in difficulty ; and I swear by my word, O royal warrior, that it was not to revenge thy animosity, thy trespasses, or thy enmity that I have come  
 against

τανγα-ρα μιοτ-ρα α μῆ-μαθ, μά πο κοταίγερ αρ δο εινδ ιρ in lo  
 βαγα-ρα ανη. βαγιμ-ρι βριατάρι ειμ, α μῆ-μλεθ, α Conan, αρ  
 Cellac, manna ια-ρα τ'ανπολτα no τ'ανπιαά μιομ-ρα ιρ in coim-  
 epgal caeta pa ιρ in τρατ pa, noca n-icpaθ dia ειρ co epic cinnre,  
 coitcinn, ceim-eirerzi caic. Bioθ α pιr agao-pa, αρ Conan, nac  
 curtapι pοpπpπac αρ pειnθεθ, uapι nι baγ bριατpa agao-pa baater  
 pep-glonna pιp-lac, αρ Conan, ocur nι puachao puigill aitepι palao  
 αρ epcaipaθ edipι Thaidela do gpep. Ro petap-pa imoppo m m  
 rin, α Chonam, αρ Cellac, ocur ono, bioθ α pιop agao-pa, an τι d'a  
 n-oligap an oal, ocur αρ α n-agupatap deipb-piaaa, αρ διοp ocur  
 αρ oligio do upnaothe pe h-iaipiao na h-agpa, ocur pe pep puap-  
 aithe na palaa; ocur ono, ag po cucat-pa an ceo upcap, αρ pe, ag  
 epachao na epaipige d'a h-ateop uaoa gaaca cepc-dipge co Conan.  
 Tangetapι epiaq briaatap baθac, bpaatemla, bpetnac do cet-muinn-  
 tepi Conan epia e ocur an t-upcop, .i. epι meic deipbbriaatap a atap,  
 .i. epι meic loal, mic Aili Meaθpuao, .i. Rep, ocur Ul, ocur Ap-  
 tur, α n-ammanaa; ocur tangetapι α epiaop co n-deipioetap opuim  
 αρ opuim αρ cepc-belaib Conan epia e ocur an t-upcop. Ro po-  
 lao ocur po pedeo epuaθ-upcop epaipige Cellag cuca ceaa cepc-  
 dipge, gup bo oipipι debta diam-epectaaca bpuinneao na m-bpet-  
 nac, αρ g-comitrepao cuip ceaa cupao epia n-a ceile, ocur αρ  
 pcoltao a pceit αρ a pcaet-bpuinθi. Act cena, nιp coipmepc top-  
 gainn, epiaap, na tectapreeta do epuaθ-upcop epaipige Cellag  
 an epiaop rin do tuicim d'a epen-guim, no gup gab guim na plega  
 greim gabao i Conan αρ cepc-lap a inne ocur a maatap, αρ pcoltao  
 a pceit. Ip ann rin cuimnigep Conan a pcaet moga po-gupmaip,  
 ocur po gab m cat-epiapet cetna, ocur atcuipipι i αρ culao co  
 Cellac,

<sup>n</sup> *Person of whom the retribution is due.*—  
 An τι d'a n-oligap an oal.—This is in the  
 technical language of the Brehon Laws.

<sup>o</sup> *Three sons of Idhal, the son of Ailli.*—  
 Tpi mic loal mic Aille.—Are these  
 ideal personages?

against thee, or that I have opposed thee this day on which I have sworn." "I also swear by my word, O royal warrior, O Conan," said Cellach, "that unless thou wilt pay thy animosities or debts to me in this contest on this occasion, thou shalt never pay them hereafter, until the general fate which awaits all after their resurrection." "Be it known to thee," said Conan, "that a hero cannot be dismayed, and that thy threatening words will not extinguish the manly valour of a true champion," said Conan, "and it is not abusive language that will always revenge spite on an enemy amongst the Gaels." "I know that thing well, O Conan," said Cellach, "and be it likewise known to thee, that the person of whom the retribution is due<sup>n</sup>, and of whom just debts are demanded, it behoves him, and he is bound to petition in seeking the demand, and *to seek it* of the man who owes the spite; and here, therefore, is the first shot towards thee," said he, brandishing his spear, and casting it directly at Conan. Three affectionate British relatives of Conan's chief people came between him and the shot, namely, the three sons of his father's brother, to wit, the three sons of Idhal, the son of Ailli<sup>o</sup> Meadhruadh, namely, Res, Ul, and Arthur by name, and the three came so that they stood back to back before Conan, and between him and the shot. The vigorous shot of the spear of Cellach was directed and driven straight towards them, so that the breasts of these Britons were battle-doors of severe wounds, the body of each champion being respectively pierced, their shields which defended their breasts having been cleft asunder. Howbeit, the intended object of the vigorous shot of Cellach's spear was not checked by the fall of these three, occasioned by the great wounds it inflicted, nor until the head of the spear dangerously entered Conan in the very middle of his entrails and bowels, his shield having been cleft. Then Conan, calling to mind his own great regal prowess, took the same battle-spear and cast it back at

Cellac, co tangadap triap toganbe, tul-borib, tuai-cepitać do cimeo Aengupa, mic Conaill, .i. Eochaidh, ocur Anluan, ocur Ailgenan, a n-annanna, ocur tangadap na triup co n-deribetap dpuim ap dpuim, ap cept-belamb Cellais, etip e ocur Conan; ocur po dirgeo, ocur po deġ-foleat cpaao-upcap eua caća cept-đirge, ġup toll-  
 tpeġertap in triup tul-borib Tuai-cepitać, etip coppaib ocur cać-ŋceitib; eio tpa aćt, nip b'upćap inđirge do ćpuao-ćpaiŋġ Conam an triup pin do tuitim d'á tptom-ġuim, co n-dechaid in đaiġip đuibraicć tpe eipin inćail inđalainġ ićtapać cać-ŋceit comnept caća an caem-cupaio Cellais, mic Malcoba, ġup tpeaġdap-tap tpe na tpoiġće ocur i talinam. Nip ba ceannpaiġće Cellac an triup pin do tuitim ġan anao ġan puipć ina ŋiaonape, ocur nip ŋećurtap do tptom-ġuim a tpoiġćeo aġ inŋpaiġio a eŋcapat, ocur poŋ; nip ćiunaoe Conaiaġ inŋpaiġio Cellais a muinŋer do maŋbaio ocur a tptom-ġuim ap tui. Rucpat đa eitim edŋpoma, ŋip-luaća, i cept-comđail a ćele, map do ŋaiġitip, ocur map do ŋapaiġitip, ocur map do baġlaiġitip đa bpođcom bopba, biaŋtando, bođbae, a con-maepa comedo ap ġ-comclipio d'á con-iallanb cuibŋge ŋe h-ainŋepce a n-ancenta. Do cuao in compac a h-mao edŋpana ná h-eađapġape iaŋtan, co nap cumġetop a capioe na a ceitćepin a ciunugao iná a ceannpuġao, a cobap in a compoŋtaćt, ŋe bpuć, ocur ŋe buipbe, ocur ŋe biaŋtamlaćt na m-beithpe m-bođba pin, aġ combŋipio compac ocur comlamin ap a ćele, laip na ġlepain ġaiġa, ġloinn-meŋa, ġaibćeća ġaipceo, po ġabŋatap i cendamb, ocur i caćbaŋpaib caema cumđaiġće a ćele, ġop bo lion-bŋat leđapać, lan-deŋce cemm-beŋti comġela ġaća cupao, do comeaġap cloidem ocur cŋaipć ap a ćele; ġup ab é aŋmio uġoap ġup b'intoioećta  
 o'ŋepaib

<sup>v</sup> *Race of Aengus, the son of Conall.*— Conall Gulban.—See genealogical table of  
 Do cimeo Aengupa mic Conaill.—That the descendants of Conall Gulban, at the  
 is, of the race of Aengus Gundat, son of end of this volume.

Cellach; upon which three distinguished impetuous northerns of the race of Aengus, the son of Conall<sup>p</sup>, namely, Eochaidh, Anluan, and Ailghenan, advanced, and stood one behind the other, directly opposite Cellach, and between him and Conan; but the vigorous shot of Conan was aimed and directed straight towards them, so that the three fierce northerns were pierced, both bodies and shields, yet the shot of the hard spear of Conan was not diverted from its line of motion by the fall of these three men by its wounds, nor was it stopped until the projected blade passed through the narrow lower extremity of the strong warlike shield of the comely hero Cellach, son of Maelcobha, and piercing his feet stuck in the ground. Cellach did not become the more tame on account of the rapid and sudden fall of these three in his presence; he did not look to the deep wounds of his feet in attacking his enemy; nor was Conan the calmer in facing Cellach, because that his people had been wounded and killed in the first place. They made two light and rapid springs towards each other, as two fierce, monstrous, blood-thirsty hounds would advance on, overpower, and endanger their watchful keepers from the animosity of their nature, after having broken the thongs that bound them. The battle soon after went beyond interposition or intermeddling, so that their friends or kernes<sup>q</sup> were unable to quiet or calm them, or assist or relieve them, such was the impetuosity, fierceness, and dexterity of these sanguinary bears in pressing the conflict and combat on each other, with the fierce, vigorous, dangerous passes of valour which they made at each other's heads and beautiful defensive helmets, so that the bright headpiece of both heroes was *like* a mangled, blood-stained piece of linen, from their mutual hacking of swords and spears

<sup>q</sup> *Kernes* were the light-armed ancient VIII., written A. D. 1543, by the Lord Irish soldiers. For a curious description Deputy St. Ledger, see note I at the end of the Irish kernes, in the reign of Henry of this volume.

[illegible]

Imthupa na deiri deḡ-laēc pin, o tur a d-tpoda co dīpcuḡ na deabta, conaō paibe aḡ ceētaḡ oib pin nūḡ in pe pin imḡoricaḡ po b'inaḡme, na cindeō comloinn po b'inaḡra, na po b'incommaitōme do caē-mileḡab aḡ a ceile, cemnoḡa ceḡ-urēaḡ Chellaḡ aḡ Conan, ocuḡ in t-maḡ in po pūpeō ppub-ḡpinne p-leiḡi Conan ḡa ceḡ-urēaḡ aḡ Cheallaē. Aēc cēna, in bi dūme aḡ doḡman ḡan a pōḡ urḡalta aḡcennḡa oīdeōa d'urḡmaiḡ, ḡin ḡo paibe taēā, tapaiḡ, nā epaiḡde enḡnama aḡ, do peiḡ maiḡ pōḡḡleḡ an t-ugḡaḡ, amaiḡ pem-epēit-maiḡ :

Την ποδαὶν καὶ πεζάνταρ, ἡ.

Conaḁ aipe rin, caḁ duine ḁana ḁepb-cinnḁ a ḁoḁ upḁalṫa aip-  
 cinnṫi oḁḁeḁa ḁ'upmaip, cen co pṫabe ṫaḁa, ṫapaḁ, na uipeapbaḁ  
 enḁnaḁa aip, ṫeaḁaḁ beḁḁ-apḁḁena bāip aḁa buaḁpḁeḁ, ocup aḁa  
 ḁpṫaṫ-ampṫuḁaḁ, ḁo pḁip maip ip comapṫa cinnṫi pḁ caip ḁepḁaḁ na  
camḁm

spears on each other; so that authors relate that it was worth the while of the men of Erin and Alba to come to observe, and study, and imitate the parryings, guardings, and responses of these royal heroes to each other, such was their hardiness, valour, and firmness in the combat; the strength, weight, and puissance of their fight; the expertness, rapidity, and activity of their fighting; the swiftness, readiness, and severity of their blows; the closeness, diligence, and vehemence of the struggle of the two brave heroes. For the Ultonians and foreigners did not doubt, but that they themselves would be triumphant should Cellach be defeated; and the men of Erin were certain that Congal would be defeated if Conan should be conquered. Wherefore the men of Erin and the foreigners desisted from the battle to look on at the combat between them, except Congal Claen alone; but he was not the calmer in making his way through the battle-field to attack the grandson of Aimmire, to revenge *the loss of* his eye and his indignity upon him, because all the others had ceased from their encounters to look on at the combat.

With respect to these two great heroes, from the beginning of the contest to its termination, neither of them had, during all that time, a superiority worth mentioning or an advantage worthy of being claimed or boasted of by warriors, except the first shot made by Cellach at Conan, and the injury inflicted by the head of Conan's spear on the place it struck Cellach in the first shot. But as the author testifies, and as we have said before, there is not a man in the world for whom his certain and fixed place of death is not pre-ordained, even though he should have no want of vigour, or lack of valour:

“Three things cannot be shunned,” &c.

Wherefore, every one for whom his certain and fixed place of death is predestined, even though he should have no want of vigour or lack of valour, is visited *there* by the startling omens of death  
which

caingni rin, .i. aiprðena ocur íðna aimpriðgi Conain ip in compiac rin, d'ar þar, ocur d'ar iadurtau poit-nell porð-uiberða paðaupe tau imðoirpib a imcaip. Aðberaie apoile þur ba h-iaie apð-naíin Erienn do þeped rinu a paðaupe ocur a puirp o Conan, do cobau Cellaið ip in compiac rin. Aét čena ni h-amlau rin puapaðau auðau cuia ocur comþuðed an compiac rin i lai-ðleanðauib leabau, ocur i lleimð leč-ðealaib lipeðða lan-comðiuie ŷačca caingni, aét þori ab iad eiplinni, inni, ocur mačau Conain ap na epiačpað ocur ap na comčollau do ceð-upčop Cellaið ip in compiac, ocur tauip, ocur tauin-nella d'á aimpriuðau ap a lop, d'ar þar, ocur ðau iadurtau þorbauie þoritčide, þipðopca ðau puinneóðau þorðoirpide þaipceua na plača.

Cio tpačt, ó po aipriutau Cellac ap Conan a þeie co ðall-porçac ðipaðaupe, ni ðepnað rinu aét a čeachtau ocur a čim-čellau, a þoirčed, ocur a aipm-aipled po čonuip ocur þa čomðil-mame a čuip, þur čuie in cač-milid Conan ina lechib leaðauie, þur ob ina laiði laech-miled po čippað ocur po colð-uicennau Conan la Cellach.

Conau é rin aen compiac ip þeip innipit eolaið ap cač Muigi Rač. Þeieþip on ðoib, ap ip ðóig ip do ðípau ðebča na ðeip ðeð-lač rin pucað ða tpiam a n-epnðmaip ocur a n-engnuma o allmaþačauib maip at comcaðau ceñð Conain 'ŷá čpačau ocur a čopau ŷa čommañem oc Cellac, do þeip maip þopðlep in t-uðau:

Do cuauð d' allmaþačauib a n-ðpau  
a h-ačli maþbča Conain,  
maip buð é a n-engnum uile  
do cuipčea a copp aen-ðuine.

Ap

<sup>1</sup> *Omens and pangs.*—Many similar anecdotes are told in different parts of Ireland, which tend to show that the ancient Irish

believed in fatality or predestination.— See also p. 172, note <sup>q</sup>, where there is another strong allusion to the belief in

which disturb and attack him, as was illustrated here by the omens and pangs<sup>r</sup> which attacked Conan in this combat, for whom a whirling cloud grew and closed around the inlets of his sight and observation. Others assert that it was the chief saints of Erin that took away his sight and power of his eyes from Conan, to assist Cellach in this combat. But, however, it was not thus that authors have found<sup>s</sup> the form and arrangement of this combat on the poetical pages of books, and in the plain context of the written narrative of each event; but that it was the bowels and entrails of Conan that were riddled and pierced by Cellach's first shot in the combat, and that in consequence mists and death-clouds came upon him, which closed a dark and gloomy veil over the open inlet windows of that prince's sight.

Howbeit, when Cellach observed that Conan was dim-sighted and blind, he did nothing but close upon him and press him by the mighty force of his arms and body, so that the warrior Conan fell down a mangled corse, and as he lay, a conquered champion, he was mutilated and beheaded by Cellach.

This was the best combat which the learned mention during the Battle of Magh Rath, and the reason is, that it is certain that it was in consequence of the combat between these two great heroes that the foreigners lost the two-thirds of their bravery and vigour, when they saw the head of Conan shook, and exultingly carried off as a trophy by Cellach, as the author testifies:

“From the foreigners departed their valour  
 After the killing of Conan,  
 As if the valour of them all  
 Had been centred in the body of one man.”

It

predestination.

<sup>s</sup> *Not thus that authors have found.*—H<sub>1</sub>  
 h-amlaio pin fuapaoap ayoap.—This

passage proves that the writer had several  
 and conflicting accounts of this battle, from  
 which he drew up the present account.

Αρ ανη ριν δο ριαέταταρ δα έοδναέ cleap-armaéa δο luét  
 peítme pceít ριg Ulaé δο έαιτέανη α g-comépeirge pe Cellaé, .i.  
 Fearmorc Míadacé ocur Eicneacé Oirgiállacé, ocur tueraé a  
 b-peíom i n-eiméacé, ocur δο ραιτέαδαρ δα ρleaé go g-caelaib a  
 g-cpam i Cellaé, gup bo leip mórmaéa na n-arpn tpe eppanaib na  
 n-álaé ip m taeb ba paíde o n-a gop-gomáib. Ppítaíur Cellucé na  
 cneaéa ρin, gup ρagaib a pleapa go ρleaé-éoll ocur a cinn go cpeéé-  
 naééé, ocur a cuip comépeaééa, ocur δο ρinni copairi epó δο na  
 cupaéaib d'a eip.

Ro eipgeatop iarpum diaρ coénaé cpucé-aloínn eilí δο caíteανη a  
 comépeirge pe Cellucé, .i. Opcup Aéta m eicé, ocur Murchaé, mac  
 Maenacé, ocur ρo ραιτέαδαρ na pleaga éaingni éuaibpíuá m, gup  
 b'ionpaíamíl cleíé tpe éupcaip peanna na pleag tpep an ρlioρ  
 apaíll δο Chellucé. Aíéur Cellucé na cneaéa ρin d'ímlaé aélam,  
 ainnéacé, ocur δο ρgaínnip ρíoéda armaé, aínépeaéda, ocur δο  
 éup a cín ip m copairi caéta ceéna. Iap ρin paímic Riagan, ρí Ruip  
 Cille, ocur Duban Duíblinne, cup m laétaip i m-boi Cellucé, ocur  
 tanéadaρ le δa gúin aínmíne aínarpapétaéa paip m eiméacé ; ρo  
 ppeagaip Cellucé comáin a gona δο gac aen díb. Iap ρin paímic  
 Tpealínacé na tpoéa ocur Ceapnacé Cop-paéa ip m caé-laétaip  
 ceéna co Cellucé, ocur tuéadaρ δa gúin ceapra, coméainéne ap an  
 caé-míleó, ocur δa porigaínn aínarpapétaéa ap an apripó, ocur δa  
 cpuaé-d'éim

<sup>c</sup> *Fermore, Miadhach, and Eigneach, the Airgiallian.*—Fearmorc, Míadacé, ocur Eigneach Oirgiállach.—These are not to be found in the Annals or Pedigrees of the Clanna Rudhraighe.

<sup>u</sup> *Orchur, of Ath an eich, and Murchadh, the son of Maenach.*—Opcup Aéta an Eicé, ocur Murchaé, mac Maenacé. — The Editor has not been able to find any ac-

count of this Orchur in any other authority. There are many places in Ireland called *Ath an eich*, which signifies *ford of the horse*, but nothing remains to determine which of them is here referred to.

<sup>v</sup> *Riagan, king of Ros Cille.*—Riagan ρí Ruip Cille. The Editor has not been able to find this Riagan in the authentic Annals, and therefore suspects that he is a

It was then that two chieftains, dexterous at arms of those who attended on the shield of the king of Ulster, came on to expend their anger on Cellach, namely, Fermore, Miadhach, and Eigneach the Airgiallian<sup>f</sup>. They made their attack together, and thrust two spears to the narrow parts of their handles into Cellach, so that the joining of the iron to the shafts of the spears was to be seen through the extremities of the wounds in the side farthest from the strikers. Cellach responded to these thrusts, so that he left their sides pierced with his spear, their heads wounded, and their bodies rent, and he afterwards made a gorey heap *of carnage* of these heroes.

After this, two other chieftains of beautiful form rose up to expend their rage on Cellach, namely, Orcur, of Ath an eich<sup>u</sup>, and Murchadh, the son of Maenach, and they thrust their firm and terrible spears into him, so that the points of the spears passed through Cellach's other side, like stakes [thorns?] through a bulrush [cupcup?]. Cellach revenged these wounds by an expert and venomous exchange of wounds, and by a fierce and furious onset, and laid their heads into the same carnage of battle. After this Riagan, king of Ros Cille<sup>v</sup>, and Dubhan, of Dublin<sup>w</sup>, advanced to the spot where Cellach was, and inflicted two fierce and terrible blows at him together; and Cellach returned to each the favour of his wound. After this Trealmhach of the Fight<sup>x</sup> and Cernach the Longshanked<sup>y</sup> advanced to Cellach to the same spot of contention, and made two direct firm blows at the warrior, and two tremendous thrusts at the chieftain, and two hard-levelling strokes at the

fictitious character. It should have been mentioned in a note, which was accidentally omitted, on the word "bulrush" above, that in all the Irish dictionaries cupcup is explained *hair*, a *bulrush*; but it is to be feared, from the simile above made, that the word had some other meaning.

<sup>w</sup> *Dubhan of Dublin*.—*Dubhan Dubhlinne*,

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Dubhan of Dublin is also probably a fictitious character, at least no other monument of his existence has been discovered but this story.

<sup>x</sup> *Trealmhach of the Fight*.—*Ṭrealmhach na Ṭroca*, is not to be found in the authentic Irish annals.

<sup>y</sup> *Cernach the Longshanked*.—*Cearnach*

cpuað-béim tparzapéta do'n tpién-þeap. Þriðailir Cellað na cneaða rin, go por þagað na d-tainnað pgaite pciot-poinnte iað, ocur do cuir a cindu ip in copair caða cetna. Rangðapar iaptain na peaét Mailmaighnu ocur Ðairþri, mac Ðoppmáir, pið Þrangc ip in cað-laðair cetna co Cellað, ocur tucaðar oét n-gona tpiot d'a tpiineað, ocur oét d-toimðeana teanna d'a tpaetiað. Ro cpomurpar Cellað a éenn, ocur po þuairð ðan an ipðail þrip an anpplann, ocur po tparzapim na laeið d'a luatð-beimeaðað, goþ bo þporna boðða, bioð-aimmeað, gað colg ocur gað cpuað-ða, ocur goþ bo combpuiti gað copp, ocur goþ bo comðicoppiéta gað taeb, ocur nip bo h-iað na cind no comopbaða cetna por comluð por cula do piðip, nair puðurpar Cellað a g-cinn ap na g-comairpim, ocur a g-copðair ap na g-commaðeim laip co h-airm i maibe pið Epeann, ocur po tairpeanarpar a tpeap ðan tuipeal d'a tpiat, ocur a beagan bægað d'a þpaðair, ocur airipir þeim ag ðion ocur ag ðuir-þeitem pceit pið Epenn ap a h-aetli.

Ða ip in la rin do pala do bannþpaét Ultain Lam-þaða, pið Chaeilli na g-Cupað, þrip a n-abarþeap Oipþeap 'pan am pa, ag ðenum þluðcæmna þoileti ocur poþpaiceti i n-Ðun Aðmáinn i d-Tip O' m-þpeapail, ocur ap amlað po boi mac þip an baile ma obloip, ocur ma eirpeét, .i. Cuanna, mac Ultain Lam-þaða, ocur po ba ðalta do pið Epenn é, .i. do Ðomnall, mac Aeda, mic Annmipeð, no go d-tugað aitem ðup bo h-onmud e, ocur an tan tugað, a ðubpað þip ðul do tigi a aþap, ap nip miað laip an pið ðalta onmude

do

Cor-þaða, is not to be found in the authentic annals, and is probably a fictitious personage.

<sup>z</sup>*Seven Mailmaighne's.*—Napecht Mailmaighnu.—The Editor has found no account of them in any other authority.

<sup>a</sup>*Caill na g-Curadh.*—Now the barony of Orior, in the east of the county of Armagh.

Probus, in the second book of his *Life of St. Patrick*, calls this territory *Regio Orientalium*, which is a literal translation of its usual Irish name Cpiað na n-Oipþeap. It was so called because it was in the east of the country of Oirghialla.

<sup>b</sup>*Tir O m-Breasail.*—This territory is frequently called also Clann Breasail. It

the mighty man. Cellach responded to these wounds, and left them mangled, mutilated trunks, and cast their heads into the former heap *of carnage*. After this the seven Mailmaighne's<sup>2</sup> and Dairbre, the son of Dornmar, king of the Franks, advanced to the same spot of contention to fight Cellach, and quickly inflicted eight wounds to pull him down, and eight firm blows to subdue him. Cellach stooped his head, and pressed the fight on the unequal number, and so plied the heroes with his rapid strokes, that their swords and hard darts were a bloody, broken heap, and every one of their bodies was bruised, and every side mangled, and they were not the same heads or representatives that had come first that returned back again, for Cellach carried off their heads with him after having counted them, and their trophies after having exulted over them, to where the king of Erin was, and exhibited the fruits of his honourable exploits to his lord, and the inconsiderable injury he had received to his relative, and he afterwards remained protecting the king of Erin and attending on his shield.

On this day it happened that the women of Ultan the Longhanded, king of Caill na g-Curadh<sup>a</sup>, which is now called Oirthear, were preparing a bath for washing and bathing, at Dun Adhlmainn, in Tir O m-Breasail<sup>b</sup>, and the son of the proprietor of the place, namely, Cuanna, son of Ultan Lamhfhada, was an idiot and an orphan. He had been as a foster-child with the king of Erin, Domhnall, son of Aedh, son of Ainmire, until it was discovered that he was an idiot; but when this was observed, he was told to go home to his father's house,

is shown on an old map of Ulster, preserved in the State Paper Office, as situated in the north-east of the county of Armagh, and bounded on the north by Lough Neagh, on the west by the Upper Bann, on the south by Magennis's country of

Iveagh, and on the north-east and east by the territory of Killulta, now included in the county of Down. In the reign of Queen Elizabeth, Turlogh Brassilogh O'Neill was chief of this territory.

do beir aige. A dubairt inorro a leap-maéair me Cuanna dul tar ceann cuile connaid do cum an foileid an la rin. Do chuaid iarium Cuanna fo'n g-coill, ocur tuc leir cual do maercán, ocur do éirionfluic, ocur do bairi beirte, fuair a laéachaid ocur in ot-pachaid, ocur do éirp popp an teinneó an chuail, ocur gey b'ole an teinneó poime, mo baó meara iariom. Ole an turcuréa an cual tuccair leat, a Chuanna, pop na mna, ocur ap cubaid cor-mail ppiit fein; ocur a triaid! ap riad, ni tu an mac pangur a leap ann po amu, aét mac do cuingead le a aéairi ocur le a oide ip in lo baga ra, uair atá Congal co n-a Ulltaib ocur go n-a allmu-riacaid d'a marbad ocur d'a muóuóad me pe laiéi, ocur do t'aéair-pi-ramic caéugad an laoi ané, ocur ni peadamaip-ni an terna app no naó d-terno. Ro riappaid Cuanna cia do bepaó eolup óam-ra co Maó Raé? Ap beg an meirneac duit-piu eolup do bpeit ann, ap riad, i. dul co h-lobari Chinn Coice, mic Neactan, ppiir a paiater lobari éinn triaga an tan ra, ocur po geba plieét paióbir na poch-aíde ann, ocur lean go Maó Raé e.

Raimic Cuana poime ina peim mo-peaéa ap plioét paióbir na plog, co raimic Maó Raé, ocur at concapic na caéa comhopa ceétapóda ag coimeirge i g-ceann a céile. A m-batari ppi Erienn ann at concadup an t-oen duine d'a n-ionnpoirge ip in maó a n-iari-deap gaéa n-óipeac, ocur po puiuidpét ppiir gup aitémgetar e. Cuanna obloip, ol peap dib, Cuanna oimnó ann, ap an óaria pep. Ni mo beg d'adópor puiuid ann, ap an tpep peap. Geyri beg triat, raimic Cuanna go h-airiu a poibe mió Erienn. Peapair an mió paulte ppiir. Maíé, a anam, a Chuanna, ap pe, cio ina tanóair cuóainn amu? Do congnam leat-ra, a aipó-pi, bari Cuanna, ocur do

<sup>c</sup> *Iobhar Chinn Tragha*.—Iobhar Chinn Trága.—This is the present Irish name of the town of Newry, situated in the south-

west of the county of Down, and is well known in every part of Ireland where the Irish language is spoken. It is understood

house, for the king did not think it becoming to have an idiot as a foster-son. His step-mother told Cuanna on this day to go for a bundle of fire-wood for the bath. Cuanna went to the wood and brought with him a bundle of green twigs, and of dried sticks, and the top branches of birch which he found in puddles and ordures, and put them on the fire; and though the fire had been bad before, it was worse after this. "The fire-wood thou hast brought with thee is a bad present, O Cuanna," said the women, "and it is becoming and like thyself; and alas!" said they, "thou art not the kind of a son we stand in need of having here to-day, but a son who would assist his father and his fosterer, on this day of battle; for Congal, with his Ultonians and foreigners, has been killing and overwhelming them these six days; and it was thy father's turn to fight yesterday, and we know not whether he has or has not survived." Cuanna asked, "Who will show me the way to Magh Rath?" "It requires but little courage in thee to find out the way thither," said they; "go to Iobhar Chinn Choiche mhic Neachtain, which is now called Iobhar Chinn Traghac, where thou shalt find the abundant track of the hosts, and follow it to Magh Rath."

Cuanna came forward in rapid course, on the strong track of the hosts, till he arrived at Magh Rath, where he saw the great forces of both parties attacking each other. As the men of Erin were there they saw one lone man in the plain approaching them exactly from the south-west, and they ceased till they recognized him. "He is Cuanna, the idiot," said one of them; "he is Cuanna, the fool," said a second man; "it was no small cause of waiting," said a third man. In a short time Cuanna came on to where the king of Erin was. The king bade him welcome. "Good, my dear Cuanna," said he;

to mean the *yew* at the head of the strand.— *Choiche*, is used in the Annals of the Four Masters, at the year 1236. The more ancient name, *Iobhar Chinn*

do tparɣairɛ ap Congal, cið comalta ðam̃ é. Ap coip ðuit-ri cið a b'pearɽara, bar piɣ Epeann, do ciuð ðo'n cað pa do cpuað-ugað ina aɣaið, uair do marb Congal t'aðair ap caðugað an laei ané. Ro h-imðerigað im Chuanna aɣ a cloirɽeðt rin, ocur a p'eað po p'aið, tabair apim ðam, a airð-ri, ocur b'uaðair ðam̃ ɣo n-ðingebað p'ear comloim̃ ceð ð'a b-puil i t'aɣaið amu. Tucpat cað ɣáir m̃opi p'anañaitɽ op apð aɣ cloirɽeðt Chuana. Aɽberɽ Cuanna p'iu, do beirim̃ pám' b'p'eðer, ap pe, ðá ð-ɽeaɣm̃aðair airim no il-paebair uplam̃a aɣom, ɣo n-ðigeolaim̃ ap ðreim̃ eiɣim̃ aɣaib p'anañað do ðeannim̃ pum. Acc iɽi, ap Domnall, na ɽuɣ do t'uið no do t'aire iað, ocur aɣ po an ðapa ɣai ɽeilceði puil aɣam-pa ðuit, ocur 'p í an t'pear p'leaɣ ap p'eari aɽa i n-Eirim̃ í, .i. an t-p'leaɣ a ɽa 'ua p'appað, ocur an ɣa ɣearp Congal, oip m̃ tabarɽup upc̃op n-im̃pail do ceðɽar ðib. ɣaðap an oim̃ið an t-p'leaɣ, ocur cpaiðir í i b-p'iaðnairi an piɣ, ocur aɽberɽ co n-ðing-nað eðt buð mar̃t leip an piɣ ði. Ionnpoiɣ ɣo h-airim̃ a b-puil Maelðuin, mac Aeda ðeannan, mac piɣ ðeiɣ-p'eic̃eam̃anta ɣearmuman, aɣ a b-puilɽ a airim̃ p'eim̃ ocur airim̃ a b'uaðair po marbað le Congal ap caðugað na Ceðaine po do chuaið t̃opaim̃, uair ap com̃ðalta ðuit p'eim̃ é, ocur do b'era puilleð airim̃ ðuit ap mo ɣpað-ɽa, ocur ap m̃iɽair Congal. Ap ann rin paim̃ Cuanna paim̃ co h-airim̃ i paibe Maelðuin, mac Aeda ðeannan, ocur ɽuɣ puilleð airim̃ do i cétoip.

Ro eip̃iɣ an laeð laioip, laim̃ɽenað luað-ɣonað, ocur an beit̃ip beoða, b'p'aið-béim̃much, .i. Congal Claen, ɣo ð-ɽapla ciuge Ceann-paelað, mac Oilellae, ocur ɽuɣ beim̃ cuim̃p̃ið cpuað-leðap̃ɽað cloiðim̃

<sup>d</sup> *Maelduin, the son of Aedh Bennain.*—Maelðuin, mac Aeda ðeannán.—See note <sup>w</sup>, pp. 22, 23.

<sup>e</sup> *Cennfueadh, the son of Oilell.*—Cenn-

paellað mac Oilellae.—He is well known to the lovers of Irish literature as the author of *Uraicept na n-Eiges*, or *Primer of the Bards*, and as the commentator on

he; "wherefore hast thou come to us to-day?" "To assist thee, O monarch," said Cuanna, "and to lay Congal prostrate, though he is my foster-brother." "It behoves thee," said the monarch of Erin, "though thou knowest it not, to press thy share of this battle against Congal, for he slew thy father in yesterday's battle." Cuanna grew red as he heard this, and said, "Give me weapons, O monarch, and I pledge my word that I will repel any fighter of a hundred men, who is against thee this day." All gave a great shout of derision aloud on hearing Cuanna. Cuanna said to them, "I swear by my word," said he, "that if I had arms or edged weapons at hand, I would revenge on some of you your having mocked me." "Not so," said Domhnall; "take no heed or notice of them; and here is for thee the second missile javelin which I have *to spare*, and it is the third best spear in Erin, the other two being the spear which is along with it, and the javelin called Gearr Congail, for an erring shot cannot be given with either of them." The idiot took the lance and brandished it in the presence of the king, and said that he would achieve with it a deed which would be pleasing to the king. "Go," said *the king*, "to the place in which is Maelduin, the son of Aedh Bennain<sup>d</sup>, the son of the good-protecting king of Desmond, for he has his own weapons and those of his brother, who was slain in last Wednesday's battle, and he is a foster-brother to thyself, and he will give thee more weapons for love of me and hatred of Congal." Then Cuanna went forward to the place where Maelduin, the son of Aedh Bennain, was, who gave him more weapons at once.

Now the robust, sanguine, rapid-wounding hero, and the lively, sure-striking bear, Congal Claen, went forth, and was met by Cennfaeladh, the son of Oillell<sup>e</sup>, to whom he gave a mighty, hard-smiting stroke of his

certain laws, said to have been originally in the third century. His death is recorded in the Annals of Tighernach at the

cloíðú nò, gup búp an caébarri, gup éarḡ an ceann po a cómar  
 co n-urriann do'n mórúinn ma pópíleannuinn; áct ceana do éitíreac  
 Ceannfaelad

year 679. Copies of his Uraicept are preserved in various Irish MSS. of authority, as in the *Leabhar Buidhe Leacain*, in the Library of Trinity College, Dublin (H. 2. 16.) and an ancient copy of his Commentary on King Cormac's Laws is preserved in a vellum MS. in the Library of the Duke of Buckingham, at Stowe, of which Dr. O'Connor gives a minute account in his Catalogue. But it is to be regretted that Dr. O'Connor, who had no vernacular knowledge of the Irish language, has entirely mistaken the meaning of an interesting passage relating to the poet Cennfaeladh, occurring in that valuable MS. It appears to have been taken from an ancient version of the Battle of Magh Rath, for it mentions in nearly the very words of this text, how Cennfaeladh lost a portion of his brain in the battle, the consequence of which was that his intellect became more acute, and his memory more retentive. But Dr. O'Connor, not conceiving that there was any thing wonderful in the matter, translates the word *innéinn*, which means *brain*, i. e. *the matter of the brain*, by the word unskilfulness (by a figure of speech which looks very unnatural); and the word *depmair*, which is still used in every part of Ireland to signify *forgetfulness*, he metamorphoses into Dermot, a man's name, thus changing one of the three wonderful events which the bards constantly recorded as having

happened at the Battle of *Magh Rath*, into an occurrence about which there seems nothing remarkable.

I shall here quote the entire passage, as far as it relates to Cennfaeladh, as it is decyphered and translated by Dr. O'Connor.

“Lacc don liubhappa Dairé Lubran  
 ocur ampre do ampre Domnall mc.  
 Aeda mc. Ammipeach ocur peppa do  
 Cenopacla mc. Aill. Ocur tac. a oen-  
 ma a hincio do bein a cenn chinopacla  
 i k. Maige Rath.

“Teopa buaioh m k. a pin .i. maimo  
 ap Congal m a gae pia n Domnall m a  
 phupnoe ocur Suibne geilt do oul pe  
 geltacht ocur a incinn depmair do bein  
 a cinn Chinopacla i k. Maige Rath.

“Ip e m <sup>a</sup> f apnaob buaioh maimo ap  
 Congal m a gae pe n-Domnall ma p-  
 pinnoe, uair buaioh maimo ap m anpíen  
 piar an píen.

“Ip e m <sup>a</sup> f. ap nabuaioh Suibne Geilt  
 do oul pe geltacht .i. ap ap facaibh do  
 laioibh ocur do pgealab ag appízi each  
 o pin ille.

“Ip e an <sup>a</sup> f. apnaobuaioh a incinn  
 depmair do bein a cinn chinopacla, uair  
 ip ann do pighneo a leigap i tuam ope-  
 can i compac na tpi ppartheo iz. tigh-  
 ibh na tpi puao .i. pai fenechair ocur  
 pai fílechta ocur pai leigino ocur oo-  
 neoch po chanoair na tpi pcola canlai

his sword, so that he broke the helmet and cut the head under it, so that a portion of the brain flowed out, and Cennfaeladh would have fallen

[cac la] po bñoh aicepium epia geipe  
a moelecta cannaohche [recte each n-  
aiohche] ocup meoch ba hincappenta  
lep oe pob. eò glunphatthe fñu ocup po  
repubhcha aice i caite lubair.

“No cumao hi in ceathramaoth buao  
.i. fep opepaib Ep. ocup fep opepaib  
alban do oul tapup foip ganluing, gan  
eachair .i. Dubdiah mac Damam ocup  
fep do gabelaib.”

Translated by Dr. O’Conor thus :

“The place of this book (i. e. where it was written) was Daire Lubran (i. e. the oak grove of Lubran), and its time was when Donnald, the son of Aod, son of Ainmire, was king of Ireland; and the person (i. e. the writer), was Cennfaelad, the son of Ailill; and the occasion of composing it was because *Dermot’s* ignorance yielded to Cennfaelad’s skill at the battle of *Morairth*.

“Three victories were gained there. Congal the Crooked was defeated in his falsehood by Donnald in his truth;\* and Subne, the Mad, ran mad on that occasion; and the unskillfulness of Dermot yielded to the skill of Cennfaelad. The cause of the victory of Donnald over Congal, in truth, was this, that falsehood must

always be conquered by truth. The cause of the victory gained by Subne the Mad’s turning mad, was, that he lost some poems and narratives, of which others availed themselves after. The cause of the victory of Dermot’s unskillfulness yielding to Cennfaelad’s skill, was that he (Cennfaelad) was educated at *Tuam-Dreacan*, at the meeting of the three roads, between the houses of three learned men—that is, a man skilled in genealogies, and a man skilled in poetry, and a man skilled in difficult reading; and whatever these three schools taught in the day, he, by the acuteness of his intellect, pondered over each night, and whatever was most difficult, he unknotted, and wrote down in his book of hard questions. We must not omit a fourth victory gained at that time, that is, that a man of Ireland, and another man of Albany passed over to the east without a ship of burthen, without a ship of war—namely, Dubdiad, the son of Damam, and another of the Gael.” —*Stowe Catalogue*, vol. i. p. 285, sq.

This passage is not only incorrectly decyphered from the MS., but also still more incorrectly translated. The following is the true version, as the Irish scholar will

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\* He observes in a note, that “This seems to have been a religious war between the Christian king Donnald, and the Pagan Congal,” an observation which is sufficient to show that Dr. O’Conor never read, or at least never understood, the Battle of Magh Rath.

Ceannfaeladh le Congal 'ra n-ionadh rin, minn ainceadh Sprunniachael,  
 mac Suibhne, ocup Maelodan Maca é, ocup ar na anacul doib po  
 ionnaceatar e co Senach, go Comarba Patraic, ocup po ionpraith-  
 eatar fein do congbaul a g-coda do'n éat. Ocup po ionnaic  
 Senad Ceannfaeladh iar rin go bpuin Tuama Dreacann, ocup do  
 bi aince go ceann m-bliadhna ag a leigear; ocup do rin a incinn éuil  
 ar rin an pe rin, co nac bi ní da g-cluineadh gan a beir do glain-  
 meabhrae

at once perceive :

“The place of this book is Daire Lubran [now Derryloran, in Tyrone], and its time is the time of Domhnall, son of Aedh, son of Aimmire, and its person [i. e. author] *was* Cennfaeladh, the son of Ailill, and the cause of its composition was, because his brain of forgetfulness [*the cerebellum*] was taken out of the head of Cennfaeladh, in the Battle of Magh Rath.

“Three were the victories of that battle, viz., 1. the defeat of Congal Claen [the wry-eyed] in his falsehood, by Domhnall in his truth. 2. Suibhne Geilt's going mad; and, 3. his brain of forgetfulness being taken from the head of Cennfaeladh.

“The cause of the defeat of Congal in his falsehood by Domhnall in his truth, is, that the unjust man is always defeated by the just.

“The reason why Suibhne Geilt's going mad is called a victory is, from the number of poems and stories he left to the amusement of all ever since.

“The reason that the taking of his brain of forgetfulness out of the head of Cennfaeladh is accounted a victory is, be-

cause he was *afterwards* cured at Tuaim Dreacain [Tomregan], at the meeting of three roads between the houses of three learned men, viz., a professor of the Fenechas law, a professor of poetry, and a professor of literature, and whatever the three schools repeated each day he retained through the acuteness of his intellect each night, and whatever part of it he deemed necessary to be elucidated he glossed, and wrote down in a Caille [?] Leabhar.

“Or that there was a fourth victory, that is, a man of the men of Erin and a man of the men of Alba passed eastward [i. e. to Alba] without a ship or vessel, namely, Dubhdiadh, the son of Daman, and one of the Gaels.”

The task of thus pointing out the errors of Dr. O'Connor is very painful, but the Editor feels it his duty always to notice whatever tends to corrupt or falsify the sources of Irish history.

That Cennfaeladh's intellect was improved by losing a portion of his cerebellum in this battle is very difficult to believe on the authority of this story; but the advocates of the modern science of phre-

fallen by Congal on the spot, had he not been protected by Crummael, the son of Suibhne, and Maelodhar Macha; and after protecting him they conveyed him to Senach, Comharba, [i. e. *successor*] of St. Patrick<sup>f</sup>, and returned to maintain their part of the battle. After this Senach conducted Cennfaeladb to Bricin of Tuaim Dreagan<sup>g</sup>, with whom he remained for a year under cure, and in the course of this time his back brain had flowed out, *which so much improved his memory* that there was nothing which he heard repeated, that he had

nology have recorded several instances in which similar changes of character have been produced by injuries inflicted on the head. On this subject hear Dr. Coombe : "A very striking argument in favour of the doctrine that the brain is the organ of the mind, is found in the numerous cases in which changes of character have been produced by injuries inflicted on the head. In this way the action of the brain is sometimes so much altered that high talents are subsequently displayed where mediocrity, or even extreme dulness existed before. . . . . Father Mabillon had a very limited capacity in early youth, in-somuch that at the age of eighteen he could neither read nor write, and hardly even speak. In consequence of a fall it became necessary to trepan his skull: during his convalescence a copy of Euclid fell into his hands, and he made rapid progress in the study of mathematics." Dr. Gall mentions also the case of a lad, who, up to his thirteenth year, was incorrigibly dull; having fallen from a staircase and wounded his head, he afterwards,

when cured, pursued his studies with distinguished success. Another young man, when at the age of fourteen or fifteen, was equally unpromising, but fell from a stair in Copenhagen, hurting his head, and subsequently manifested great vigour of the intellectual faculties. Gretry tells of himself, in his Memoirs, that he was indebted for his musical genius to a violent blow inflicted on his head by a falling beam of wood. "In one of the sons of the late Dr. Priestley" (says Dr. Caldwell) "a fracture of the skull, produced by a fall from a two-story window, improved not a little the character of his intellect. For a knowledge of this fact I am indebted to the Doctor himself."

<sup>f</sup> *Senach, Comharba of St. Patrick*.—He died in the year 610, and the introduction of him here is an evident anachronism.

<sup>g</sup> *Bricin Tuama Dreagan*,—now Tomregan, near the village of Ballyconnell, and on the frontiers of the counties of Cavan and Fermanagh.—See Note in the Feilire Aengus, at the 5th of September, in the Leabhar Breac.

meabpae aige; doig aín an t-aipear do nód bpoion do tpi pcolairb do bioð pín do glan-meabpae aige-pium, sup bo pear tpi pcol iapioñ Ceannpaelaò, mac Oilholla, sup ab é do aénuaðaò Uraiceap na n-Eicep, i n-Doire Lurain ierptain.

Imthupa Congal, po epomuptoir 'mon g-caè i g-epioplaé a pceit mipeipce, imel-epuaíð, sup triapceoir tpeona 'na o-topacé, ocur gop muðaíð mlið 'na meáðon, ocur gop cópḡair cupaíð 'na g-epioplaé a pceit, sup bo cumac enam, ocur ceann, ocur colann, ḡac leipḡ ocur ḡac laéair map luathertair; co o-tapla éuḡe an pear borb, baet, éceilliðe, Cuanna, mac Ultan Láim-páda, mac piḡ Caeilli na g-cupaò, ppiu a n-abaptar Oipeair an tan pa. Páilteḡir Congal pe paitpín a cóigli ocur a cómalta, ocur atbert, ap dícpa an dibepḡ, ocur ap laeðda an leip-taḡair po depa baioit ocur buipb do cómluað caéta um aḡaio-pi a n-alt na h-uairp pi. Ní peiðm plaéta na pip-laié duip-pi aín, bap Cuanna, aipce peiceam-nair do éabapit ap mac deiḡ-pip no deaḡ-laié da o-ticpaò do éabapit a lai báḡa le a bunað ceimeoil a n-imapḡail ap-o-caéta. Na pearḡaḡteap tu, iup, a Chuanna, bap Congal, uair po peatappa naé do ḡum ḡairḡeð, ná d'imluað eéta na eanḡuainá éanḡair co Maḡ Raé do'n puatap pa. Ní h-impein aip-o-piḡ duip-pi pín do paða, bap Cuanna, eið im naé o-tioðpaim-pi m'peioim caéta lem aicme ocur lem áip-o-piḡ. Aét cena, ap upa lim-pa aipḡ d'pulang na ḡan cunḡnam le mo capuib ip in lo báḡa pa ann. Ap ann pín tamc Congal peac an oimnið. Do dpuio Cuanna a bonn pe taça ocur pe tuḡ na talman, ocur do éup a méri i puameain na pleiḡi plinn-leitm, ocur tuḡ upcōp dána, duathpeacé, deaḡ-calma, aḡmap, aḡmeil, upbaðac d'impeaḡið Congal, co n-deachaið peac ullinn

<sup>h</sup> *Doire Lurain*,—now Derryloran, near Cookstown, in the barony of Dungannon, in the north of the county of Tyrone.

*Doire Lurain*, which signifies the "oak grove of Luran" (a man's name), is the name of an old church and townland, and

had not distinctly by heart, and the instruction which Bricin had delivered to his three schools he [Cennfaeladh] had treasured up in his clear memory; so that Cennfaeladh, the son of Oilell, afterwards became a man [i. e. *a teacher*] of three schools, and it was he that afterwards renewed Uraicept na n-Eges, at Doire Lurain<sup>b</sup>.

With respect to Congal, he turned to the battle with his famous hard-bordered shield, and prostrated mighty men in the front, overwhelmed soldiers in the middle, and triumphed over heroes on the borders, so that every spot and place to which he passed was a broken heap of bones, heads, and bodies; until the furious stolid simpleton Cuanna, the son of Ultan, the Longhanded, i. e. the son of the king of Caell na g-Curadh, now called Oirthear, met him. Congal, on seeing his companion and foster-brother, bade him welcome, and said, "Terrible is the malice, and heroic is the muster when fools and madmen are at this moment of time waging battle against me." "It is not the act of a prince or a true hero in thee, indeed," said Cuanna, to "cast reflections on the son of any good man or good hero, who should come to give his day of battle to assist his relatives in the struggle of a great battle." "Be not enraged, O Cuanna," said Congal, "for I know that it was not for martial achievements, or to perform feats of arms or valour thou hast come to Magh Rath on this expedition." "It is not the saying of an arch-king for thee to say so," said Cuanna; "why should I not lend my aid in battle to my tribe and my monarch? But, however, I can more easily bear a reproach than forbear giving assistance to my friends on this day of battle." Then Congal passed by the idiot. *But* Cuanna pressed his foot against the support and the solidity of the earth, and putting his finger on the cord of his broad-headed spear, he made a bold, furious, brave, successful, terrible, destructive shot at Congal, and it passed  
beyond

also of a parish which is partly in the county of Tyrone, and partly in the ba- rony of Loughinsholin, in the county of Londonderry.

uillinn an pceit coimioir caéta, gur éoll an lámh-gai an laipeac, co n-deachaid ip in arann, gur bo treaḡdaigt na h-inne uile, co raibe porriac firi da foigtren tre daingen na lairigi ocur tre coimpar ocur tre coimteann a cuirp do'n leat ariall. Deáur Congal tairip ocur tuc d'a uio gur b'e an oimnid po gum e, ocur po bai ar cumuip do-rom an oimnid do mairbad mo, aét nap miao lair fnil oiminde d'paoipin ap a ariamb, ocur do leig a laec-arim ap lai, ocur tug teped ocur tren-tairpang ap an pleig na piteing gen gur pedartari; ocur tug an daria peact, ocur noéari ped; tuc an trear peact a abac ocur a ionatari amac itip a éneap ocur a éangal caéta, ocur tairimigir Congal a bar comdangean caéta ocur tuc daingean an éreapa d'uirglaigi an alaó tari dibeig za-baid na gona, ocur togbaio a arim do lai, ocur geibead ag agollom na h-oimnid, ocur a pe po paid firi: durrpan leam, a Chuanna, bar Congal, nac tpiat tren-comipeac, no chiat beapna ced taplaicc an t-urcor im dom' éimide; poct leam por nac e an cunigio calma, cat-linnari Ceallac, mac Maicoba, mairip mo corp do ced gum; olc leam por nac é an cuaille cat-linnari Crunnmael, mac Suibne, oip dligear m'pordearigad, uair po optar a átar ap aplac aip-mi Eipenn, con aipe im nac dlig peicean piod pe palad. Leig ap ale, a Chongal, bar Cuanna, ap cian ata an pean-pocal, i g-ceann gac baic a laegal. Ni h-inann im am, a Chuanna, bar Congal, ocur gmoirata obloir ailgeanag, gan aigneao n-daingean, ocur gan ad-bor dom' ceapbad. Tug Congal d'a uio iartam ocur d'a aipe nap bo nig Ulad na Eipenn é a h-acle na h-aengona, tug an oimnid fair; ocur po gaburtar ag á dígal fein co epoda, comdana, comteann ap peaparb Eipenn, ag podlada gaca firi, ocur ag uathadad gaca h-acmead,

<sup>i</sup> *Crunnmael, the son of Suibne.* — was slain by Congal.

Crunnmael, mac Suibne,—i. e. the son of Suibne Meann, who was monarch of Ireland from the year 615 to 628, when he

<sup>i</sup> *Old is the proverb.*—The Irish writers are so fond of putting proverbs into the mouths of their characters that they ser-

beyond the angle of his great shield, so that the hand-spear pierced the armour *of Congal* and entered his abdomen and pierced all the viscera, so that as much as would kill a man of its blade was to be seen at the other side of his body and of the armour which defended it! Congal looked on one side, and observed that it was the idiot that wounded him; and it was in his power to slay him on the spot, but he did not like to see the blood of an idiot on his arms; he laid his heroic weapons on the ground, and made a drag and a mighty pull to draw back the spear, but he failed; he made a second effort, and failed; but in the third effort he dragged out his viscera and bowels between his skin and his warlike attire; and he extended his strong warlike hand and drew his belt to close the wound, and took up his arms off the ground, and proceeded to address the idiot, and said to him, "Wo is me, O Cuanna," said Congal, "that it was not a mighty puissant lord, or a hundred-killing champion that sent that shot to destroy me. It grieves me, moreover, that it was not the mighty, many-battled, populous champion, Cellach, the son of Maelcobha, that has to boast of having first wounded my body. I lament that it was not the pillar, numerously *attended* in battle, Crummhael, the son of Suibhne<sup>i</sup>, that chanced to wound me, for I slew his father at the instigation of the monarch of Erin, so that a debtor might not owe the death of enmity." "Desist, O Congal," said Cuanna, "old is the proverb<sup>j</sup> that 'his own danger hangs over the head of every rash man.'" "That is not the same, O Cuanna," said Congal, "as *that I should fall by* the deeds of an imbecile idiot without a firm mind, and without a cause for destroying me." After this Congal recognized that he was neither king of Ulster nor Erin after this one wound, which the idiot had inflicted upon him; and he proceeded to revenge himself bravely, boldly, and impetuously on the men of Erin, by slaughtering

ple not, as in the present instance, to make opponent, but this is probably from want  
a fool wield them in argument against an of skill in the writer.

h-αιμεαῶ, οὐρ αἰ διοῦγαῶ ἡαῖα δεῖξ-ῆμεοι; διοῖ ἀν πο βα  
 τιομπυγαῶ πανταῶ ἀρ ῖανῖριαχαῖν ἀν ριυβῆλ ριν, οὐρ πο βα  
 βυαλαῶ μοῖγαῶ ἀρ ῖιν-δέαριν, οὐρ πο βα ργαῖλεαῶ ρεαῖρον ριρ  
 αἰγιοῶ ἀρ τρεῖαῖν θαῖαῖταῖα, θια-λυαἰννεαῖα, οὐρ πο βα ταῖα-  
 ραῖλ μαῖα μυῖρμιῖξ, μοῖρ-ῡεαῖριαῖξ ἀρ ρυαῶ-ῡαεῖθαῖν καλαῶ, ἀν  
 τοαῖρθα τεαῖν, τιννεαῖρναῶ τυε Congal ἀρ να καῖταῖν; ῡο νῆρ ρῆξ-  
 βαῶ λιορ ῡαν λυαῖ-ῡῖν, να ἄρῡ ῡαν εαῖνε, να μαῖῡεαν ῡαν μοῖρ-  
 εαῖβαῖν, ῡο να αειῖρῖν αῖῡεαῖταῖν βαῖορ ῖα αῖῡαῖ ἀν υαῖρ ριν, ῡο  
 να h-ἄραῖν οὐρ ῡο να h-αἰννεῖν τυαῖρταῖρ ροῖρραε; διοῖ ἀρ εαῶ  
 πο ατ ροῶαῖρ λειρ ῡο ῑοῖαῖρραῖν ρῖξ, οὐρ ρυῖρραῶ, οὐρ τοῖρραῶ,  
 αειννοῖα αἰαῖρ, οὐρ αἰραῖν, οὐρ οῖλαῖν ῖυῖν, οὐρ λαῖν λεαῖραῖα,  
 οὐρ βυῖρβ, οὐρ βαοῖτ, οὐρ βυῖλεαῖταῖξ: αεῶ Αεῶ, αεῶ Αεῶαν, αεῶ  
 Ιοῖλῖν, αεῶ Ὀῖνῖνῖν, αεῶ Αεῖῡρ, αεῶ Ὀῖνῖαῖν, αεῡα ὀῖαν,  
 αεῡα ῑαν, αεῡα Conῑobaῖρ, τῖοῶα Coῖρ, τῖοῶα Flann, τῖοῶα  
 Flaῖτερ;

<sup>k</sup> *Against the strong streams from the land.*—Αρ ρυαῶ-ῡαεῖθαῖν καλαῶ.—The word ῡαοῦ or ῡαεῖ, which is not explained in any Irish Dictionary, signifies a shallow stream into which the tide flows, and which is fordable at low water. It frequently enters into topographical names, as ῡαοῦ Saile, in Erris, ῡαοῦ Ruir, near Killalla, and ῡαοῦ Ὀῖρ and ῡαοῦ Ὀεαῖρ, in the west of the county of Donegal.

<sup>l</sup> *One hundred Aedhs.*—Αεῶ Αεῶ.—This enumeration of the persons slain by Congal, after having received a mortal wound himself, must be regarded as pure romance; but it is curious as giving us an idea of the names which were most commonly used in Ireland in the time of the writer. Of these names some are still in use as Christian names of men, many are preserved in surnames, but several are entirely obsolete.

The name Aedh, which is translated *ignis* by Colgan, has been Latinized Aidus, Hugo, and Odo, and is now always Anglicised Hugh.

<sup>m</sup> *One hundred Aedhans.*—Αεῶ Αεῶαν.—This name, which is a diminutive of the preceding, has been Latinized *Aidanus*, but it is now nearly obsolete as the Christian name of a man, and it does not enter into any surname, as far as the Editor knows.

<sup>n</sup> *One hundred Illanns.*—Αεῶ Ιοῖλῖν.—This name is now obsolete, though formerly very common.

<sup>o</sup> *One hundred Domhnalls.*—Αεῶ Ὀῖνῖνῖν.—The name Domhnal has been Latinized Domnaldus, Donaldus, and Danielis, and Anglicised Donell, Domell, Donald, and Daniel, and it is almost unnecessary to state, that it is still very common in

tering every tribe, thinning every sept, and overwhelming every noble family; and indeed the onslaught made by Congal *and his attendants* on the battalions on this occasion, was like the greedy gathering of summer ravens, or the threshing made by a labourer on small ears of corn, or the letting loose of a truly furious hound among wild and swift herds, or like the pressing of the loud-moaning boisterous sea against the strong streams<sup>k</sup> from the land, so that there was not a house left without weeping, or a hill without moaning, or a plain without great loss, throughout the four provinces which were against him at that time, in consequence of the slaughter and destruction which he brought upon them; for, besides soldiers and heroes, youths, warriors, clowns, fools, and madmen, he slew the following number of kings, princes, and chieftains: one hundred Aedhs<sup>l</sup>, one hundred Aedhans<sup>m</sup>, one hundred Illams<sup>n</sup>, one hundred Domhnalls<sup>o</sup>, one hundred Aengus's<sup>p</sup>, one hundred Donnchadhs<sup>q</sup>; fifty Brians<sup>r</sup>, fifty Cians<sup>s</sup>, fifty Conchobhars<sup>t</sup>; thirty Cores<sup>u</sup>, thirty Flanns<sup>v</sup>, thirty Flaites's;

Ireland as the proper name of a man, always anglicised Daniel.

<sup>p</sup> *Aengus's*. — *Ængur*. — This is also still in use, but generally under the Latinized guise of Æneas. It was Anglicised Angus in the reign of Queen Elizabeth.

<sup>q</sup> *Donnchadhs*. — *Donnchað*, — has been Latinized Donatus, and Dionysius, and Anglicised Donogh, Donat, and Denis, in which last form it is still in common use in every part of Ireland, that is, the person who is called *Donnchað* in Irish is now always called Denis in English.

<sup>r</sup> *Brians*. — *Bríann*. — This is the same as the Brienne of the Normans; it is still in use in every part of Ireland, but generally Anglicised Bernard and Barney.

<sup>s</sup> *Cians*. — *Cíán*, is still in use among

the O'Haras and a few other families, but always Anglicised Kean, which is not very incorrect.

<sup>t</sup> *Conchobhars*. — *Concoðap*, is still in use, but under the Anglicised form Conor, or the Latinized form Cornelius. In the old English records it is sometimes Anglicised Cnogher and Conogher. The late Mr. Banim, in his celebrated novel, writes it Crohoor, which nearly represents the corrupt manner in which it is pronounced in the county of Kilkenny.

<sup>u</sup> *Cores*. — *Copc*, is now entirely obsolete as the Christian-name of a man, but its genitive form is preserved in the family name Quirk, formerly O'Quirk.

<sup>v</sup> *Flanns*. — *Flann*, is obsolete as a Christian name, except among very few families,

Flaítep; deic Neill, deic n-Ámlaib, deic n-Ámurgin; nai m-ḃpeapail, nai Muirgír, nai Muirpeádaig; oét n-Eogain, oét Conaill, oét Cobtaig; peáct Reochanó, peáct Rídearig, peáct Ríonaig; pe ḃpeapail, pe ḃaebain, pe ḃlaémic; cuig n-Duib, cuig Demain, cuig Diaimata; ceítepe Scalanó, ceítepe Sopaná, ceítepe Seacnapaig; tpi Lorcain, tpi Luḡanó, tpi Laegairpe; da Eapc, dá Paelan, dá Fionnchaó;

but its genitive form is preserved in the family name Flynn, formerly O'Flynn, in Irish letters O'Flinn.

<sup>u</sup> *Flaithes's*.—Flaítep, is now obsolete as a Christian name, and it does not enter into any surname as far as the editor knows.

<sup>v</sup> *Nialls*.—Níall.—This name is Latinized Nigellus by St. Bernard, in the Life of St. Malachy; it is still in common use as the Christian name of a man, and Anglicised Neale.

<sup>w</sup> *Amhláibhs*.—Ámlaib. — This name, which is written, according to the modern orthography, Ámlaioib, was never in use among the Irish until about the close of the eighth century, when they adopted it from the Danes, with whom they then began to form intermarriages. It occurs for the first time in the Annals of the Four Masters, at the year 851, and its introduction here as a man's name common in Ireland proves that this account of the Battle of Magh Rath was written after the settlement of the Danes in Ireland. The only name like it which the ancient Irish had among them is Ámalḡanó, but they are certainly not identical, though probably of cognate origin. Both are now An-

glicised Awley in the surname Mac Awley.

<sup>x</sup> *Áimergius*.—Ámurgín, now obsolete as the Christian name of a man, but retained in the surname Mergin, corruptly Bergin, formerly O'Amargin.

<sup>y</sup> *Breasals*.—ḃpeapal, was very common as the name of a man in the last century, but it is now nearly obsolete; it is Anglicised Brassel, and sometimes Brazil and latterly Basil among the O'Maddens.

<sup>z</sup> *Muirgis's*.—Muirgír.—This name was very common among the ancient Irish before the Anglo-Norman invasion; but the present name Maurice seems to have been borrowed from the English, though evidently cognate with Muirgír. It is still undoubtedly preserved in the family name Morissy, which is Anglicised from its genitive form in O'Muirḡeara.

<sup>a</sup> *Muireadhachs*.—Muirpeádach, i. e. the *mariner*, now obsolete as the Christian name of a man, but its genitive form is preserved in the family name Murray, formerly O'Muirpeádaig. It is Latinized Muredachus by Colgan and others.

<sup>b</sup> *Eoghans*.—Eoḡan, which is explained in Cormac's Glossary, the *good offspring*, or the *goodly born*, like the Latin *Eugenius*, is still in use as the Christian name

thes's<sup>u</sup>, ten Nialls<sup>v</sup>, ten Amhlaibhs<sup>w</sup>, ten Aimerigins<sup>x</sup>; nine Breasals<sup>y</sup>, nine Muirgis's<sup>z</sup>, nine Muireadhachs<sup>a</sup>; eight Eoghans<sup>b</sup>, eight Conalls<sup>c</sup>, eight Cobhthachs<sup>d</sup>; seven Reochaidhs<sup>e</sup>, seven Rideargs<sup>f</sup>, seven Rionaighs<sup>g</sup>; six Breasals<sup>h</sup>, six Baedans<sup>i</sup>, six Blathmacs<sup>j</sup>; five Dubhs<sup>k</sup>; five Demans<sup>l</sup>; five Diarnaits<sup>m</sup>; four Scalaidhs<sup>n</sup>; four Soraidhs<sup>o</sup>, four Sechnasachs<sup>p</sup>; three Lorcans<sup>q</sup>, three Lughaidhs<sup>r</sup>, three Laeghaires<sup>s</sup>; two

of a man; it is Anglicised Owen and Eugene, and Latinized Eoganus and Eugenius.

<sup>c</sup> *Conalls*.—Conall, is still in use among a few families as the proper name of a man, but most generally as a surname, though it does not appear that the surname O'Connell is formed from it, that being an Anglicised form of the Irish *O'Conghail*.

<sup>d</sup> *Cobhthachs*.—Cobētač, i. e. *Victoricius*, now obsolete as a Christian name, but preserved in the surname Coffey.

<sup>e</sup> *Reochaidhs*.—Reočač, now entirely obsolete.

<sup>f</sup> *Rideargs*.—Rītearg, obsolete.

<sup>g</sup> *Rionaighs*.—Rīonaig, obsolete.

<sup>h</sup> *Breasals*.—Breapal.—See Note <sup>y</sup>, p. 290.

<sup>i</sup> *Baedans*.—Baedač, now obsolete as a man's Christian name, but preserved in the surname Boyton.

<sup>j</sup> *Blathmacs*.—Blathmac, now obsolete. This name is translated Florigenus by Colgan. Acta, SS. p. 129. n. 3.

<sup>k</sup> *Dubhs*.—Dub, i. e. *Black*, is now obsolete as a man's Christian name, but preserved in the surname Duff.

<sup>l</sup> *Demans*.—Deaman, obsolete as a man's Christian name, but retained in the surname Diman and Diamond, formerly

O'Deman.

<sup>m</sup> *Diarnaits*.—Diapmaiz, still in use in every part of Ireland. It is usually Latinized Diermitius, and Anglicised Dermot, Darby, and, latterly, Jeremiah, which is the form now generally adopted.

<sup>n</sup> *Scalaidhs*.—Scalač, now obsolete as the Christian name of a man, but preserved in the surname Scally.

<sup>o</sup> *Soraidhs*.—Sopač, now obsolete.

<sup>p</sup> *Sechnasachs*.—Seacnapach, now obsolete as a man's Christian or baptismal name, but preserved in the family name O'Shaughnessy.

<sup>q</sup> *Lorcans*.—Lopcač, obsolete, but retained in the surname O'Lorcain, which is now always Anglicised Larkin.

<sup>r</sup> *Lughaidhs*.—Lužač, still retained, and Anglicised Lewy and Lewis. It is Latinized Lugadius and Lugaidus by Adamnan and others, who have written lives of Irish saints in the Latin language. It is cognate with the Teutonic name Ludwig, Ledwich; which is Latinized Ludovicus, and Gallicised Louis.

<sup>s</sup> *Laeghaires*.—Laegape, now obsolete as a man's Christian or baptismal name, but retained in the surname O'Laeghaire, which is Anglicised O'Leary.

Ḥionnchað; Duban, Deman, Ðiðpeaðác, Maenác, Muirgiur, Muirpeaðác, Copc, Coipeall, Concobap, Ðiangur, Ðonnall, Ðinnþác, Feriur, Fallóinan, Taðg, Tuatál, Oilioll, Enna, Inpeaðác.

Ἦ é muiuin do poðap laiur d'á bpeiriin bpuide, ocup d'á tuiptuð-ac tpuð, ocup d'á eapbaðaið aiuiðm, ap peapaið Epienn, ag oiogaið a en ðona opehaið.

Ap poibac caða peðma, ocup ap cinned caða epuað-comlainð do Congal Claen Ἦ in cað-laðaiu pin, ac conaipe piun éuiðe a éapa, ocup a éoieli, ocup a éomalta aen tiðe, ocup aen lepta, ocup aen toðbala, ðalta péin ðeiðidec, ðerb-ðaiuiu do Ðonnall, mac Aeda, mic Ainmirech, .i. Maelðuin, mac Aeda bpaibuiðiz ðennan, ocup map ac conaipe piun epidein 'ðá muipaiðio peac cað apéena, acbeip na bpaipa pa: Conai cinnui in muad-macaein mui do Mhuinneðaið ale tiu, bap Congal Claen. Re taiuðeill

do

<sup>t</sup> *Ears.* — Eapc, now obsolete, but its diminutive form Eapcán is retained in the surname O'h-Eapcán, now Anglicised Harkan.

<sup>u</sup> *Faelans.* — Faelán, now obsolete as a man's Christian name, but retained in the family name O'Faelán, Anglicised Phelan and Whelan.

<sup>v</sup> *Finnchadhs.* — Fionnchað, now obsolete.

<sup>w</sup> *Dabhan.* — Ðubán, now obsolete as a man's Christian name, but retained in the family name O'Ðubán, which is Anglicised Duane, Dwan, Divan, and very frequently Downes.

<sup>x</sup> *Deman.* — Deman. — See Note <sup>1</sup>, *suprà*.

<sup>y</sup> *Ðiðpeaðach.* — Ðiðpeaðác, now obsolete: it signifies a hermit or eremite.

<sup>z</sup> *Maenach.* — Maenach, now obsolete

as a man's name, but retained in the surname O'Maenach, which is Anglicised Mainy and Mooney.

<sup>a</sup> *Coireall.* — Coipeall, now obsolete as a man's Christian name and surname, but its diminutive form is preserved in the family name O'Coipeallan, which is Anglicised Carellan, Carland, and Curland, and sometimes Carleton.

<sup>b</sup> *Ðiangus.* — Ðiangur, now obsolete.

<sup>c</sup> *Ðinnþach.* — Ðinnþach, obsolete.

<sup>d</sup> *Fergus.* — Feapgiur is still used as the Christian name of a man, and correctly Anglicised Fergus.

<sup>e</sup> *Fallomhan.* — Fallóinan, now obsolete as the proper name of a man, but retained in the surname, O'Fallóinan, now Anglicised Fallon, the O' being generally, if not always, rejected.

two Earcs<sup>f</sup>, two Faelans<sup>u</sup>, two Finnochads<sup>v</sup>; one Dubhan<sup>w</sup>, one Deman<sup>x</sup>, one Dithreblach<sup>y</sup>, one Maenach<sup>z</sup>, one Muirghius, one Muireadhach, one Corc, one Coireall<sup>a</sup>, one Conchobhar, one Diangus<sup>b</sup>, one Domhnall, one Dinuthach<sup>c</sup>, one Fergus<sup>d</sup>, one Fallomhan<sup>e</sup>, one Tadhg<sup>f</sup>, one Tuathal<sup>g</sup>, one Oilill<sup>h</sup>, one Enna<sup>i</sup>, one Innrachtach<sup>j</sup>.

Such were the names slain by his onslaught and capture, his overpowering of wretches, and in his spiteful taking off of the men of Erin, in revenging his own wound upon them.

After having finished every exertion, and terminated every hard conflict in that field of contest<sup>k</sup>, Congal saw approaching him his friend, companion, and foster-brother of the same house and same bed, and same rearing, the diligent and truly affectionate foster-son of Domhnall, son of Aedh, son of Aimmire, namely, Maelduin, son of the warlike Aedh Beannain, and as he saw him approaching, himself beyond all, he spake these words: "Wherefore does the large, soft youth of the Momonians come hither," said Congal Claen. "To show thee

<sup>f</sup> *Tadhg*.—*Ṭaδg*, which is interpreted a poet by the Glossographers, is still in use as the Christian name of a man in every part of Ireland. It has been Latinized Thaddæus and Theophilus, and Anglicised Thady, Teige, and Timothy, which last is the form of the name now generally used.

<sup>g</sup> *Tuathal*.—*Ṭuaθal*, i. e. the lordly, now obsolete as the Christian name of a man, but retained in the family name O'*Ṭuaθal*, now Anglicised O'Toole, and sometimes Tuohill.

<sup>h</sup> *Oilill*.—*Oíoll*; this, which was the name of a great number of ancient Irish chieftains, is now entirely obsolete as the

Christian name of a man, and it does not appear to enter into any family name. It was pronounced Errill in some parts of Ireland.

<sup>i</sup> *Enna*.—*Enna*, now obsolete as the Christian name of a man, but retained in the family name of Mac Enna, generally Anglicised Makenna.

<sup>j</sup> *Innrachtach*.—*Inpeacθach*, now obsolete as the Christian name of a man, but retained in the surnames O'h-Inpeacθaθg, and Mac Inpeacθaθg, the former of which is Anglicised Hanraghty in the north, and the latter Enright or Inright in the south of Ireland.

<sup>k</sup> *After having finished, &c.*—There is a

do éimḡ-bá, ocur je h-imluad h-amleapa, ocur je h-innarba h-an-  
 ma a cuar-irtauab do éurp, in adbaid a n-angépar uirpe a  
 h-uile, ocur a h-anpéich, ocur a h-ecora uile, in aen maḡ, .i. ag  
 troch-muindteir duabpíḡ, dpeganta, dicomipclis diabail. Ir and  
 riu cibir ocur cetraroir Congal Claen a gean glan-adbrenach  
 ḡáipe, do éomparuib a éiclí, ocur a éomdalta, ocur atbert na  
 briaḡra do éuilleḡ in tobeime ocur do éormach na tarpari: Ir  
 adbar áne do é'earcaruib, ocur ir damna doḡra doé' éairuib  
 ocur doé' éompoiruib in turur tanḡar, ári ir lúth-clera lemm  
 gan éill, no mna ar na meadpaḡ do móri éḡ duir-riu, buan je  
 briaḡleacab boḡba na je coḡnacab éurpauḡtí curad na caḡ-lait-  
 pec-ra; óri doḡs irat cpaeb-ra nap cpaitead pa cno-mear, ocur  
 irat maeth-ḡlat nap manpau je mori-docar; daiḡ ir dampa ir  
 aénid iapum do muad-ḡairced malla, macaemda maeth-leam-  
 niaḡi-riu, gan áḡ, gan accar, gan upcoid, gan piri-duabar, a n-ad-  
 paḡ h'arm, na h'pauḡma, na h'engnuma. Doḡs ir je doib-ḡnumaib  
 diélaḡa dál-ingabala deḡta Domnaill do éuadap do éert-clera  
 compar-riu, uar da trian duḡchur je dalta á h-epnaill na  
 na h-adbeachta, ocur á h-angned na h-alemna, ocur á duḡchur na  
 daltacḡta boḡepin.

briaḡra baḡḡe, ocur uplabra amaidi, ocur tuat-ban-ḡlóp  
 tárc-labarḡta troch po éagpar, ocur po éurcanar, a Chongail  
 Chlaem, ale, bari e-riu. Ar ir mui poḡ pubḡta tre meadpaḡ, ocur  
 tre micomairi do mallaḡtnaḡe; ocur nri ba dú duir-riu in t-aen  
 duine ir perr a n-Éirinn ocur in Albain, ocur ni h-ead amain, acḡ  
 do'n éined éoitcenn epich-pumedach ap chena, do éatáiri ocur do  
 éamprumad.

chasm here in the vellum copy, and the  
 matter has been supplied from the paper  
 one from p. 107 to p. 115 of that copy.

<sup>1</sup> *Reprobate*. — Τροḡ. This word which

is not properly explained in any published  
 Irish Dictionary, is used throughout this  
 story in the sense of *wretch*, or one given  
 up to a reprobate sense.

thee thy final destiny, to expedite thy misfortune, and to drive thy soul from the latent recesses of thy body into an abode where satisfaction will be taken of it for all its evils, ill-debts, and injustice in one place, by the even, terrible, dragon-like people of the Devil." Then Congal burst into a clear, tremendous fit of laughter, at the sayings of his comrade and foster-brother, and he said the following words to add to the insult and increase the offence: "The embassy on which thou hast come is a cause of delight to thine enemies, and of anguish to thy friends, for it is but the dexterous feats of a child without sense, or of a woman after being disturbed by deep jealousy, for thee to attempt to cope with the mighty heroes or the well-arrayed chieftains of this battle-field; for thou art indeed a branch which has not been shaken for its fruit, and thou art a soft twig that has not been hardened by great hardships. For to me the soft, slow actions of thy childhood and boyhood are known; thou wert without *gaining* victory or *inflicting* venom, injury or oppression by thy devotion to thine arms, thy prowess, or thy valour. For indeed thy first warlike feats were imitations of the dark, mysterious, battle-shunning contests of Domhnall, because two-thirds of a foster-child's disposition are formed after the nature of the tutorage, rearing, and fosterage he receives."

"The words which thou hast spoken and argued hitherto, O Congal Claen," said the other, "are the words of a scold, the language of an idiot, and the perverse, woman-like talk of a reprobate<sup>l</sup>. And it is I who shall wound thee<sup>m</sup> in consequence of the insanity and evil tendency of thy wickedness; it is not becoming in thee to revile and traduce the very best man not only in Erin and Alba, but the best of all the men of the western world in general. I therefore delight to  
meet

<sup>m</sup> *It is I who shall wound thee.*—In the paper copy, p. 116, the reading is *uap n* *meip not ongebae*, i. e. *for it is I who shall check or resist thee.*

éainpiumaḁ. Coniḁ aipe rin ip líthi lín-ṙa do éomlann, ocur do éompiac ḁ'ṙaḡail, a h-aiṙli na h-ṙilabṙia rin; dóiḡ am, buḁ aṙḡain ḡan aṙm-éopnum duit-ṙiu cobair nó congnumaḁ do éoir ḡot' éomfulanḡ, nó do laíḁ ḡot' luamaipeḁt, nó h-aṙm, nó h-engnuma doṙ' imḁíden, dóiḡ ṙo diultṙat, ocur ṙo dilṙiḡret tu-ṙa do'n tuṙur ṙa; ocur atberṙ na bṙiaṙṙa ṙa.

Α Congail, m éoinḡeba,  
 Ceṙt comlainḁ ṙaet éomalta;  
 T'epcaine ocur t'andliḡeḁ,  
 Oṙt biḁ buaṙach bṙaṙh-bodba,  
 'ḡot éenḡal, ḡot éuibṙeḁ-ṙu.  
 Uair nṙ epḡir aen maíden,  
 Nṙ luíḡir at'laech-imḁaḁ,  
 ḡan earcaine oll-éeda,  
 Do t'uaṙlib, do t'aídeaoaib,  
 Do thuillem ḡan teaṙaṙḡain.  
 Αṙ m'imḁaḁ nṙ epḡiu-ṙa,  
 Im lebaḁ nṙ luíḡer-ṙa,  
 ḡan céo n-óḡlác n-iméomlainḁ,  
 Do clannaib Neill neṙt-calma,  
 Dom' bṙuinmuḁ, dom' beannachaḁ.  
 Umum-ṙa biḁ aṙm-lúipeach,  
 Dom' imḁíden oṙut-ṙu,  
 Bennacṙta na m-buiḁne rin,  
 Αṙḁ-ṙiḡ Epenn t'aíde-ṙiu.  
 Timcéll tṙoch a éainpiumaḁ,  
 Fuil ṙunn dalta diḡelar,  
 Αṙ éanaṙ a Chlaen Chongail.

Ciḁ tṙacṙ, m té naḁ tláṙaiḡḁíṙ tecurca tailḡenn, ocur naṙ féḁ-  
 ṙat ṙaṙ-éomaiṙleḁa ṙellṙam do éuṙ aṙ céill, ná aṙ cuibṙer, na  
 aṙ

meet thee in battle and combat after the speech thou hast spoken ; for it will be destruction beyond the defence of arms to thee, that thy feet should help to sustain thee, or thy hand to guide thee, or thy arms or valour to protect thee, for indeed they have refused and deserted thee on this occasion ; and he said these words :

“O Congal, thou wilt not maintain  
 A just contest with thy foster-brother ;  
 The curses, and thy lawlessness  
 On thee will be as a mighty fetter,  
 Tying thee, binding thee.  
 For thou didst not rise any morning,  
 Thou didst not lie in thy warlike bed,  
 Without the curses of many hundreds  
 Of thy nobles and fosterers  
 Being deserved by thee without reserve.  
 From my bed I rose not,  
 In my bed I lay not,  
 But an hundred warlike youths  
 Of the strong, valiant race of Niall  
 Caressed me and blessed me.  
 About me shall be as armour,  
 To protect me against thee,  
 The blessings of this people  
 And of Erin's monarch, thy tutor.  
 About the wretch his own censure will be,  
 There is here a foster-son to revenge  
 What thou hast said, O false Congal !”

Howbeit, he whom the instructions of saints did not render gentle, whom the wise admonitions of philosophers could not bring to

ar comaentaid, ocur ar nár laig lazað na lán-meirtean pe h-oile na pe h-aitreður dála, ná dpoeh-ghníma dá n-dermaid rím co h-udaét na h-uairé rin, ir é áirmio úgðair na h-eladán, co rucad dā trian a taraid o Congal ir in ceirt-mad rin, .i. rir na biðg-labairéab bóðba po éanurtar a chaeli ocur a éomalta, ic tuba, ocur ic tairrelbad a uile, ocur a eaircaine, ocur a andligio ma azað-rim.

Cio triact, cio h-e Maeluim po fuaarar, ocur po foillrigiur-tar in faebair-éler feicemnar rin, ir é brat porigell bennactan Domnall, a deag-aidi, po bpiathraiger-tar ar á beol, tre crabad, ocur cpeidum, ocur éaem-ghnímaib airð-rig Epenn, po aileptar h-é; uair ní decað Domnall ó chpoir gan epomað, na ó ulað gan impoð, na ó altóir gan eadargimio.

Suria fath-gleo feicemnar Congal ocur Maeluim comice rin. Comlann ocur comrac na deri derib-éomaltad rin inro amach boðer-ta.

Ir and rin rucrad rím da tren pedg trice, éarm-cpuaidi, tñit-éomartáca taðair i ceirt-éomóail a éeli, mar do peirhoir ocur do ruataraigioir dá rár-éarib ruamanta, po-épreña, ic bpi-rimó búraið, ocur ic cpuað-éomairt éomeirgi ar a éeli; ocur po élaecladair da éeirt-beim épuaidi, éomgarra, comioéria, gan fall-pacht, gan rialéaire, gan éompégað comaltair, a ceirt-aðað a éeli, gur beanur-tar cladem Congal i cluar andlmo caðbairr a éomalta in aen-rir-t, ocur in aenpeét, co tarriand colg-dér in élanóim cedna 'na éloigenn, gor leoar-tar in leir-éenn ocur in leé-cluar,

<sup>n</sup> According to the account given by the authors.—Ir é áirmio úgðair na h-eata-ðan.—This is another proof that the writer had several accounts of the battle before him.

<sup>o</sup> Penitential station. — Uluió, a word

which often occurs in ancient MSS., is still understood in the west of Ireland to denote a penitential station at which pilgrims pray and perform rounds on their knees. The word is in use in Inishmurry, in the bay of Sligo, where it is applied

his senses, reason, or to agreeableness, and on whom no depression or sinking of spirits had come from horror or repentance for the evil deeds which he had committed up to this time, lost on that spot (according to the account given by the authors<sup>a</sup> of the treatise), the two-thirds of his vigour, in consequence of the startling and cutting words which his companion and foster-brother had spoken in pointing out and showing against him his evils, his curses, and his lawlessness.

Howbeit, although it was Maelduin that showed forth and exhibited this feat of accusation, it was in reality the influence of the blessing of his foster-father king Domhnall which caused such words to issue from his mouth, in consequence of the piety, faith, and just deeds of the monarch of Erin; for Domhnall never went away from a cross without bowing, nor from a penitential station<sup>c</sup> without turning round, nor from an altar without praying.

So far the relation of the recriminating quarrel of Congal and Maelduin. The combat and fight of these two foster-brothers shall next be treated of.

Then they made two powerful, agile, hardy, eager, warlike springs towards each other, as would rush and spring two impetuous, infuriated, powerful bulls to wreak their vengeance and fury on each other; and they exchanged two direct, hard, fierce, vindictive, venomous strokes without treachery, or friendship, or regard to fosterage, right against each other, so that the sword of Congal struck the side of the helmet<sup>p</sup> of his foster-brother, and its edge wounded the side of his head and one ear, and hewed his breast and side down to the leather belt of war, so that all the youthful, bright-deeded warrior's side,

to a stone altar surmounted with a stone cross, and on the table of which many round stones are ranged in chimerical order, so as to render them difficult of being reckoned. This word is also understood

at Kilgobnet, in the county of Kerry.

<sup>p</sup> *Side of the helmet.* — Cluap anolno caŕðapp. — This reference to the helmet would seem to savour of more modern times than the real period of this battle.

cluar, gup leat̃ap in leat̃-uét̃ ocur in leat̃-bpuinne gup in cpur  
 coribhgi cat̃ha ap n-ich̃ap, gup ba h-aen bel, ocur gup ba h-aen  
 alad upoplaet̃i, macbeil cnerbpuinne in éinleim caem-ghumaisi  
 rin ó n-a ó go a mliñ; coná paib̃e aét̃ a cpur coribhgi cat̃a ic  
 cong̃bal a inne ocur a mãap ap n-íet̃ap, ap p̃cal̃ad a p̃ceit̃  
 gup in cobp̃ad moiri medoñas ocur gup in cpur̃laic cpum̃o cen-  
 gail̃i cpuan-easap̃i cpeóma. Ip̃ and rin po l̃ngiur̃ap in lann  
 l̃m̃ta, lap̃am̃am, luat̃-í̃m̃tech, lan-tãĩnem̃ac̃, .i. claud̃em Cong̃ail,  
 ap a alt̃aib, ocur ap a m̃dop̃ñc̃ur tpe m̃í̃ur̃c̃ap̃i, ocur tpe  
 m̃í̃teac̃mãib a m̃í̃rãt̃, ocur a m̃allãc̃tan, p̃eib po m̃cloir̃ẽd̃ ap  
 ip̃ in uap̃ rin, goma h-ap̃ũĩur̃ p̃e h-én ic ep̃gi óp̃ bap̃p bile, a n-m-  
 bar̃o ep̃rãs, p̃e coip̃ a c̃eilebar̃ĩta, cp̃uad-lann claid̃im Cong̃ail, i  
 n-ãé̃p, ocur i p̃rim̃am̃m̃t̃ op̃ a é̃m̃o, ip̃ in com̃lann, ocur ip̃ in com̃p̃ac̃  
 rin.

Cp̃uad-buille claid̃im Mael̃ad̃um imp̃at̃ep̃ ag̃and ap a h-ãt̃l̃i:  
 ip̃ am̃ po p̃eol̃ad ocur po p̃é̃d̃ãg̃ẽd̃ a claid̃em com̃ap̃tãc̃ com̃p̃ac̃  
 p̃ũe o luam̃ap̃ẽc̃t̃ l̃ana a t̃ig̃ep̃na 'gá t̃p̃én-m̃m̃p̃t̃, ocur ó dũt̃p̃ãc̃-  
 tãib d̃il̃ri, d̃l̃g̃t̃ẽc̃a, d̃ep̃b̃-d̃ẽĩt̃ũẽc̃a D̃om̃naill 'gá d̃í̃r̃g̃ũo, ocur 'gá  
 d̃ẽĩp̃ũg̃ad̃ p̃eac̃ p̃c̃ãt̃-eãd̃ap̃nãig̃e p̃ceit̃ Cong̃ail Claem, po gup  
 d̃ib̃p̃ãg̃ep̃ap̃ a d̃ó̃o n-d̃ian-buill̃ig̃ n-d̃ẽĩr̃ gá l̃ú̃t̃ib d̃o'n laech-mil̃ũ.  
 D̃o p̃oñp̃at̃ p̃um̃ mãp̃ aen l̃amãc̃ d̃a laẽc̃-m̃l̃ẽd̃ ap in lãt̃ap̃ rin: co  
 tap̃p̃ãd̃ Cong̃ail cp̃uad-lann a claid̃im co h-m̃ãt̃lam̃ et̃ap̃buap̃, gop̃  
 p̃á̃d̃ ocur gup p̃od̃ep̃ig̃ep̃ap̃ h-i ap a ãt̃l̃i ma h-alt̃aib ocur ma  
 h-m̃dop̃ñc̃ap̃, ocur t̃ũc̃ur̃ap̃ t̃p̃i t̃p̃en bẽm̃em̃na d̃o cp̃uad-alt̃aib in  
 claid̃im d̃o l̃ũt̃p̃oñm̃t̃em̃ a l̃ama, d̃'a n-d̃im̃g̃e ocur d̃'a n-d̃l̃ũc̃ũg̃ũo i  
 ceam̃ a c̃ẽl̃i. Tap̃p̃ãd̃ Mael̃ad̃um caem-d̃ó̃it̃ Cong̃ail eãd̃ap̃la  
 eãd̃ap̃buap̃ g̃an t̃ib̃p̃ũd̃ p̃e tal̃mam̃. Im̃gab̃ap̃ Mael̃ad̃um d̃im, a  
 mãd̃ m̃lãĩde ap a ãt̃l̃i, ocur p̃ũc̃ap̃t̃ur̃ l̃ẽip̃ in l̃am̃ d̃'a t̃ó̃g̃b̃ail,  
 ocur d̃'a t̃ap̃ib̃eñãd̃ d̃'a Am̃m̃p̃ẽc̃ co n-ap̃o-p̃lãt̃ib̃ Ep̃em̃ m̃e.  
 Ocur mãp̃ at̃c̃oñap̃ic Cong̃ail a c̃ãñcl̃i ocur a c̃om̃al̃ta ic t̃p̃iall  
 a t̃ech̃ũo ocur in up̃o a im̃gab̃ala, at̃b̃ep̃t̃ na b̃p̃iãt̃ra p̃a: Ip̃ bé̃m̃  
 ap

side, from his ear to his navel, was one wide, gaping, awful wound; and that there was nothing but his battle belt confining his viscera and bowels below, his shield having been cleft to the great central boss, and to the circular, red-bordered rim of brass. Then the sharp-flaming, quick-striking, brilliant blade, namely, the sword of Congal, flew from its joints and from its hilt, through the mishap and misfortune of his ill fate and his accursedness, which worked against him at this hour, so that as high as a bird rises from the top of a tree in the season of spring, for the purpose of warbling, so high did the hard blade of Congal fly in the air and firmament over his head in that contest and combat.

Let us next speak of the hard sword-stroke of Maelduin: his death-dealing sword of combat was aimed and directed by the guidance of the hand of its lord, which mightily plied it; and by the lawful and upright worthiness of Domlmall, which aimed and conducted it clear of the sheltering interposition of the shield of Congal Claen, so that it shot his rapid-striking right hand off the sinews of that warlike hero. Both exhibited the dexterity of true warlike champions on this spot: Congal expertly caught the hard blade of his sword in its descent, and thrust and fixed it in its rivets and hilt, and made three mighty blows of the hard knobs of his sword at the sinews of his arms to press and close them together<sup>a</sup>; Maelduin caught the fair hand of Congal while it hovered in the air before it could reach the ground. After this Maelduin deserted his post in the conflict, carrying with him the hand, to raise and exhibit it to the grandson of Aimmire and the arch-chieftains of Erin, who were along with him. When Congal perceived his companion and foster-brother preparing to flee from him and to shun him, he spoke these words: "It is  
treading

<sup>a</sup> *To press and close them together,—i. e.* as to stop the blood. The writer should have added that he tied them.  
to press the veins and arteries together so

ar mēaib na h-aṭarḡa, am ale, bar epium, ocur yr diall pēd duth-  
 čuraib dilyi boderin duit-piu, na h-ābairi, ocur na h-airpḡena rin,  
 .i. mupcaimpe mellta, maimeā, moč-mḡabala na Muimnech  
 d'aitḡur ocur d'pīp-aḡraḡ; uair cīd aḡ Leṭ Cuinḡ do cleṭtairu  
 do čēd-ḡnīmpaḡa, ocur do meḡpaḡiḡ do māc-čleapa, yr a Leṭ  
 Moḡa do mānḡur do čuīdḡ do'n comlanḡ rin, ocur do'n comḡac;  
 dāḡ yr cēim macanī Muimnḡ ar a mac-čleapaib a olbdaṭ, ocur  
 a énaīlaṭ po pḡabair ṭ'naḡ mlanḡi pe h-āṭiur aen-béime 'r  
 an mairḡ pēa. Alṭ yr pḡāṭ-ḡerpaḡ pḡeḡal, ocur yr aṭerpaḡ  
 aimppe dam-pa m dūine nāri dōiḡ dom' nīṭhaḡ, ocur dom' nep-  
 pḡeḡaḡa, dom' pōbpa, ocur dom' aimpḡuḡaḡ pā'n paīla rin, ocur  
 arberp na bḡaṭhpa pa: Clōd corcair am po, ale, bar Congal  
 Claen, aṭerpaḡ aimppe pe h-imclōd m'āḡeḡa-pa; paḡaḡ po-  
 ḡairi d'ōḡaib aichénur. Cīa pīr naṭ comarṭa ṭairbri čuḡ-bāpa  
 dam-pa yr ḡebaiḡ pēa léḡ ma leaṭh-lāma ar coll mo clōīm-pēa,  
 mo čorcair clōḡeḡar! Clōd.

Iḡ anḡ rin po iadpaṭ ocur po mīllpṭar mōri-čāṭa Muīmnech  
 d'ēir na h-irḡaib rin, ma Maclōīm pā'n uaral, ocur pā'n airḡ-piḡ.  
 ḡa dōīaīn ocur ba diṭarḡa dōīb-pium rin, uair ba paīmpe do nāri  
 pēḡaḡ pōri pṭāṭ, ocur ba h-eaḡarḡaiḡi irḡaib po paḡeḡaḡ ocur po  
 paḡaiḡeḡ co pēiḡ, ar n-a pōṭam. Alṭ čēna, po mupcaṭṭṭar  
 pium 'na ūṭimčell iat comḡaīr ṭaeb-pṭāṭi ṭul-māela colla na  
 čurpaḡ ar n-a comṭuṭim. ḡa h-mḡnaḡ, aīn, na h-aḡairi ocur na  
 h-airpḡena do nīḡ pium; m pōḡbaḡeḡ paīmpaiḡi, ocur m laiḡeḡ ar  
 leaṭ-dāīnib, ocur m diṭaiḡiḡ ḡpōḡa na ḡaṭṭur-pḡuaḡ.

Cīd ṭraṭṭ, ba diṭ pīne ocur pḡaiṭṭpa do mōri-čāṭhaib Muīan  
 ar marḡurṭar Congal Claen d'ā n-uairlib, ocur d'ā n-airḡ-maiṭib  
 yr m uair rin; ḡur ob eaḡ āirḡiṭ ūḡḡair co nach mo po marḡpaṭ

Pīr

<sup>1</sup> *Leath Chuinn*,—i. e. Conn's half, or  
 the northern half of Ireland.

<sup>2</sup> *Leath Mhogha*,—i. e. Mogha's half, or  
 the southern half of Ireland.

treading in the footsteps of thy fathers," said he, "and it is clinging to thy own true ancestral nature thou art, when thou exhibitest these symptoms and tokens, viz., thou dost but imitate and worship the smooth, treacherous, retreating, flying skirmishes of the Momonians; for although it was in Leath-Chuinn<sup>r</sup> thou didst practise thy first deeds and learn thy juvenile military exercises, it was in Leath-Mhogha<sup>s</sup> thou hast practised the part thou hast taken in this combat; for the suddenness and speed with which thou hast abandoned thy post of combat in this rencounter in the exultation of thy one successful stroke, is certainly the part of a Momonian youth treading in the path of his early military instructions. But it is the cutting of the thread of life, and a change of time to me, that the person from whom I least expected it should thus attack and mutilate me;" and he said these words: "This is indeed the reverse of triumph," said Congal Claen, "a change of times with my reversed fate; it will be a warning of wisdom to the youths who will recognize it. Who would not recognize an omen of my death in this contest, in the cutting off of my hand after my sword had failed. My triumphs are over! A change," &c.

After this combat the great battalions of the Momonians closed and arranged themselves around Maelduin under the noble and the monarch; but this was idle and profitless for them, for it was the unrespected sheltering of weakness, and it was the interposition in battle which was easily assaulted and subdued, when arrived at. However, they flocked around him until the bodies of the champions were left in side-gaping and headless prostration. Wonderful indeed were the omens and appearances they exhibited, they did not disarm feeble men, nor did they overwhelm the dregs of the army.

Howbeit, the number of their nobles and arch-chieftains slain by Congal Claen at this time was ruin of tribes and of kingdoms to the great forces of Munster; so that authors recount that the men of Erin  
had

fir Erienn d'Ulltaib ac cur in éata rin, iná ro marbrum do Muinneéab anuar comice rin; no co pacaid rium Cellaé, mac Mailéaba, ic iarraid, ocur ic iarmoraét Maelóin, mic Aeda benain, d'a pétiun, ocur d'a inoiden ar éumordgleo Congail ip in cat-irgail, mar deinníger inorci Domnall bovein, ar coméirgi in éata:

Maelóuin ocur Cobtaé can,  
 Finnéad ip Paeléu, mac Congail,  
 no co m-brirter in cat can,  
 uain ar comairci Chellaig.

Ip ann rin ro gaburtaí grian Congal pe compegad Chellaig, conad aipe rin ro ferurtaí rium fáilti fir Cellaé, do éannpuad in cupad, ocur do éraetad a trom-fergi; ocur arbert na briatíra ra:

Mo éean Cellaé comraíac,  
 Cuingiú catá cat-laiépeé,  
 Cobair clann Neill nept-buillec,  
 Ar áobal ar Ulltaéab,  
 Ar Muig raé na rígraié.  
 Ar in tógbáil tucraoap,  
 Oim-ra clanna caem Chonall,  
 Pell-fingal ná forbat rum  
 Oim-ra á h-aiéhle in'aleimna,  
 Re h-úct-bruiní h-u Ainmirec;  
 Ar éairdiur, ar éomaltur,  
 Léic eadrum ip oll-Mhummaí,  
 Co ná bia fáé ppegaríta,

Dom'

<sup>c</sup> *The words of Domhnall himself.*—Mar This quatrain is quoted from an older ac-  
 deinníger inorci Domnall bo vein.— count of the battle.

had not slain more of the Ultonians during the battle than Congal had slain of the Momonians up to that time, when he saw Cellach, the son of Maelcobha, seeking and searching for Maelduin, the son of Aedh Bennain, to shelter and protect him against the onset of Congal in the combat, as the words of Domhnall himself<sup>u</sup>, spoken at the first commencement of the engagement, testify :

“*Let Maelduin and Cobhthach, the comely,  
Finnchadh, and Faelchu, son of Congal*“,  
Until the great battle be won,  
*Be from me under Cellach’s protection.*”

Then Congal was filled with horror at the sight of Cellach, and he therefore bade Cellach welcome to soothe that hero and abate his violent anger, and said these words :

“My affection to Cellach, the valorous,  
Leader of the battle in the lists,  
Shield of the mighty-striking race of Nial.  
Great is the slaughter on the Ultonians  
On Magh Rath of the kings!  
On account of their having fostered me,  
The fair race of Conall,  
Fratricidal treachery let them not exert against me  
After my having been nursed  
At the very bosom of the grandson of Aimmire.  
For the sake of friendship and fosterage  
Leave it between me and the great Momonians,  
That they may not have the power of revenge

After

<sup>u</sup> *Faelchu, son of Congal*.—Here king some of them were arrayed in deadly  
Domhnall is represented as anxious to pre- enmity against him.—See also Note <sup>w</sup>,  
serve the lives of his foster-sons, although p. 160.

Dom' éir acu ar Ulltaóib.  
 Ní bíá ferfa ag feargúgáð,  
 Re clannaib Cumh Ced-éathaiḡ;  
 Aitpeé lum ar luač-maibur  
 Dom' uairlib, dom' aitheáib,  
 A n-aimpéir, a n-ercane  
 Fa deara mo dóit-éirrað  
 Do mac Aéda anglonnaiḡ,  
 Náir íaíl neac dom' neit-ḡreḡra,  
 Dá n-anað rem' aitéib-rea,  
 D'a éir ní buð aḡuineé  
 Mo éoicli 'r mo éomalta.  
 Cibé báir íom' béurra,  
 I n-díḡail mo deirb-falað,  
 Ari cáé; ír mo éen Cellach.

Mo éen.

Αέτ éena, ní h-aircú éarað ar éarað in éoma ím éuingíriu,  
 a Congail, ale, bar Cellac, acé mað brač-éoma bíðbað d'arlac  
 a aimlepa ar a eapcapaít. Αέτ éena ní d'fupṡacé ar n-ercapacít,  
 na d'imluac ar n-aimlepa tancadap Míummíḡ ír in máir-íluaiḡeo  
 pa, acé ír d'acéur Ulað ocup d'innapra allmapacé; ocup acbeṡ  
 na briačpa pa :

Α Congail, na cumdíg-íriu  
 Opm-ra in comaið celḡ-duaiḡíḡ,  
 Dilpiuḡað íluaiḡ paep-Múman,  
 Tancadap pa'í toḡairm-ne,  
 D'ár coðair, d'ár comdíḡiuð,  
 D' íopíéim h-uí Ainnipeé,  
 I n-aḡaið a eapcapaíð.  
 Ní d'imluac ar n-aimlepa  
 Tancadap in tuṡurra,

Αέτ

After me [i. e. *my death*] on the Ultonians,  
 I shall not henceforth be angered  
 With the race of Hundred-battle Conn.  
 I regret the number I have slain  
 Of my nobles, of my fosterers,  
 It was my disobedience to them and their malediction  
 That caused the mutilation of my hand  
 By the unvaliant son of Aedh [*Bennan*],  
 Who no one thought, would be able to respond to me.  
 Had he waited for my response  
 He would not be a great slaughterer,  
 My comrade and my foster-brother.  
 Whatever kind of death shall overtake me,  
 In revenging my just animosity  
 On all; my affection to Cellach.

My affection," &c.

"Howbeit, this request is not indeed the entreaty of a friend from a friend, O Congal," said Cellach, "but the treacherous entreaty of an enemy pressing his misfortune on his foe. It was not surely to support our enemies, or to effect our misfortune, that the Momonians have come into this great hosting, but to put down the Ultonians and expel the foreigners;" and he said these words:

"O Congal, do not ask  
 Of me the treacherous request,  
 To oppress the noble host of Munster,  
 Who came at our summons  
 To assist us, to set us to rights,  
 And to aid the grandson of Ainmire  
 Against his enemies.  
 It is not to effect our misfortune  
 They have come on to this expedition,

Áéτ pe luað áρ leapa-ne  
I caéanb, i congálanb.

A Congail.

Maith, a Congail, ale, baρ Cellaé, ppeptaíl-ρiu mo cómlann-ρa, ocur mo cómpac boðepta, áρ ιρ lóρ lim-ρa ap léigiuρ d' uairlib ocur d' apð-maíτib Epeim d'poiptéð ocur d'poðbáíáð. Ácc am ale, baρ Congal, ní comáðauρ áρ compac; tu-ρa co h-aimða ocur co h-imlan, mup, umoppo, ap n-ainleóð co leat-lámach. Áéτ cena, in puil a pρ aγuτ-ρa cá h-áðbaρ páp' teicúuρ-ρa tí mað γuρ tpaρta? Ní pεaðaρ umoppo, a Congail, ap Cellaé, áéτ mun ab ap éairðine in comaltauρ, no d'uaρh na h-aiðechta. Leic ap ale, a Chellaíγ, ap Congal; báíγim-ρi bpaétauρ cumað peppði lim-ρa γac lepdacht ocur caé limmaipeéτ do beðίρ m'aiðeða ocur m'aineimópaiγ popt-cuð, paen-maíðba pa éolγ-ðéιρ mo élaíðim; áéτ cena, ιρ uime po tεchiuρ-ρa ap cach mað d'inað, ocur ap caé cath-laéauρ'na éeli, co n-aiéimð m'ampalta ap uairlib ocur ap áρð-maíτib Epeim, uap po pεaðaρ naé buð pεaρ aiéi a palað ná a écpaui ceétauρ uainð tauρ éιρ comlainð ocur compaic a éeli; ocur muna beimð-ρi ap n-ðiceannað mo dóiti, ocur ap leóð mo leath-láma do γebéá-ρa mo γleo-ρa co γáibteé, ocur m' mlaíð co h-aiébéil. Imγaib in maipγ, no ppegaρ in compac, a Congail, ap Cellaé; Imγébaτ, a Chellaíγ, ap Congal, ocur po b'annañ lim láéauρ dá pánac puañ d'pácbaíl, ap imγabáil mlaíð, ocur óic aγ mðuaíaρ imðti ðaρ m'éιρi; comð ann aρbeρ in laíð :

Annam lim ðul a cath cam,  
ιρ óiγ tauρ m'éιρ aγ imγum,

ba

† *For the future.*—*boðepta* is used throughout this story, and in the best ancient Irish MSS. for the modern word *pepta*, i. e. for the future.

But to promote our welfare  
In battles, in conflicts.

O Congal."

"Well then, Congal," said Cellach, "respond to my conflict and combat for the future", for I think that I have suffered enough of the nobles and arch-chieftains of Erin to be slaughtered and cut down." "Not so, indeed", said Congal, "for our conflict is not equal: thou art armed and perfect, I am mutilated and one-handed. But dost thou know why I have avoided thee hitherto?" "I do not, indeed, O Congal," said Cellach, "unless it was for the friendship of the fosterage, or for the nobility of the tutorage." "Desist, henceforward from such observations, O Cellach," said Congal; "I pledge my word that the more extensively and the more numerous my instructors and fosterers would be slaughtered, and prostrately mangled under the edge of my sword, the more I would like it. But the reason why I fled thee, from one place to another, and from one spot of contest to another, was that I might satisfy my animosity on the nobles and arch-chieftains of Erin, for I knew that neither of us would be fit to revenge his animosity or enmity after fighting and combating with each other. But had not my hand been mutilated and cut off thou shouldst *now* get from me a dangerous battle and terrible conflict." "Fly the contention or respond to the combat, O Congal," said Cellach. "I will fly from it, O Cellach," said Congal, "though it was seldom with me ever to quit a spot of contention where I happened to come, to avoid a combat, while youths should be contending there after me;" and he repeated this poem:

"Seldom with me to depart from a fair battle,  
And youths after me exchanging wounds,

More

<sup>w</sup> *Indeed*.—*Om* is used throughout this story as an expletive, like the Greek *δα*, or *αλλα*; but it is not used in the spoken Irish of the present day in any of the provinces.

ba menca lim anad ann,  
 dar éir cách a guin galann.  
 Nocha n-*pacad* m-ri mañ,  
 reir' rémior féin, tair na tair,  
 fear mo *ppertail*, ní fáit fann,  
 aét máo Cellaic ip *Domnall*.  
 Nir b' eagal lim *Domnall* dil,  
 do *treáid* mo éirp comgíl,  
 adáir tu-ra, a laic lunn,  
 ip aipe noí *mgaibann*.  
 Fáth fa *teim* a caé cam,  
 tu-ra *peé* caé, a Chellaic,  
 co n-*óiglan* m'palaó co h-oll,  
 ar cách pe n-dul at' *comlonn*.  
 Ba *deim* lim, a laic lunn,  
 áit i com*réid*áir ár n-*glun*,  
 cío cia fear uaind buó beó de,  
 náic buó *óigaltach* *treire*.  
 Conall *Gulban* nar *gab* *maét*,  
 uaind ro *gemed* in *craeb-ílat*,  
 ip aipe rin, ní fáth fann,  
 treiri ná caé a *caém-clan*.  
 Ingen *rig* Ulaó amra  
 maéar Chonaill caé-*calma*,  
 cío mac fearar *pac* leir uaind,  
 ar n-*engnain* 'gá élannd com-*éruad*.

Engnain

<sup>x</sup> *Nerer*.—Nocha is used in the best MSS., and in the spoken Irish language throughout the greater part of the province of Ulster, for the negative ní, which

is generally found in modern printed books, and in the spoken language in the other provinces. Nocha generally causes eclipsis, and ní aspiration of the initial conso-

More usual *is it* with me to remain in it  
 Behind all wounding heroes.  
 Never<sup>x</sup> have I seen  
     In my own time, east or west,  
     A man to contend with me,—no silly boast,—  
     Excepting only Cellach and Domhnall.  
 I would not fear that the affectionate Domhnall  
     Should pierce my fair body,  
     But I fear thee, O valiant hero,  
     And it is therefore I avoid thee.  
 The reason that I shun in fair contest  
     Thee more than all, O Cellach,  
     Is that I might revenge my spite mightily  
     Upon all the rest before meeting thee in combat.  
 It was certain to me, O mighty hero,  
     That where our efforts would come in collision,  
     Which ever of us should survive,  
     That he would not be a revenger of an aggression.  
 Conall Gulban, who submitted to no control  
     From us the branching scion sprung,  
     Hence it is,—no weak reason—  
     That his fair race are mightier than all others.  
 The daughter of the illustrious king of Ulster  
     Was the mother of Conall<sup>y</sup>, the brave in battle,  
     And though but the son of a sister, he carried away from us  
     Our valour to his hardy race.

The

nant of the verb which follows it.

<sup>y</sup> *Was the mother of Congal.*—In the tract on remarkable women, preserved in the Book of Lecan, fol. 193, it is stated that Indiu, daughter of Lughaidh, was the

wife of Niall of the Nine Hostages, and mother of the two Conalls, and of Eoghan, his sons. This does not agree with the statement in the text.

Enghnam Ulað, garð a n-gal,  
 tré dúthcúir a ðeð-náátar,  
 peac macarb Neill, tiar ir tair,  
 a Conall glan á Gulbain.

Enghnum Conaill, cunn na caé,  
 a tá peac cach a Cellaé,  
 á buirbi a einéc, cen paill,  
 a clannarb cpoða Conaill.

Ir é po gab him-ra in caé,  
 ir in Máirt-ri por Mun Raé,  
 clann Conaill map capaid cloch,  
 pem' aghað ag díth Ulltach.

Rop mtoideéta uile,  
 do pluað Foðla polt-buíðe,  
 ð'peicem mo ðeabéta mu rin,  
 Coibðenaið ocur Fínghin.

Rop mtoideéta uile,  
 do pluað Foðla polt-buíðe,  
 ð'peicem mo cómlainð 'r in caé  
 ocur Ceannpaelað pleaðach.

Rop mtoideéta uile,  
 do pluað Foðla pò't-buíðe,  
 ð'peicem mo cómlainð gan épráð,  
 ocur Conall, mac bæðán.

Doilgi ná gach gleó dib rin,  
 opt noða éél, a Chellaið,  
 comrac in laé, puc mo lám,  
 Maelduin, mac Aeða bennán.

N<sub>1</sub>

<sup>s</sup>*Conall of Gulban.*—It is stated in an Irish romance, entitled *Eachtra Chonaill Gulbain*, that Conall, who was the youngest of the sons of Niall of the Nine Hostages, re-

The valour of the Ultonians,—fierce their prowess,—  
 Through the inheritance of his good mother,  
 Beyond the sons of Niall, east and west,  
 Existed in Conall of Gulban.<sup>s</sup>

The valour of Conall, prop in the battles,  
 Exists more than all in Cellach,  
 From the fierceness of his action, without doubt,  
 Among the brave sons of Conall.

It was he met me in the battle  
 On this Tuesday on Magh Rath,  
 The race of Conall, like rocks of stone  
 Are against me destroying the Ultonians.

It would have been worth the while of all to come,  
 Of the yellow-haired forces of Fodhla,  
 To view my conflict with  
 Coibhdhenach and Finghin.

It would have been worth the while of all to come,  
 Of the forces of yellow-haired Fodhla,  
 To view my combat in the battle  
 With Cennfaeladh the festive.

It would have been worth the while of all to come,  
 Of the yellow-haired forces of Fodhla,  
 To view my conflict without oppression  
 With Conall, son of Baedan.

More difficult than any conflict of these,  
 From thee I will not conceal it, O Cellach,  
 Was the combat with the hero who carried off my hand,  
 Maelduin, the son of Aedh Bennain.

My

ceived that cognomen from his having been Benbulbin, a mountain about eight miles  
 fostered at Beann Gulbain, now corruptly to the north of the town of Sligo.

Ní h-eaḁ po beaṁ dím' mo láim  
 enḡnum mic Aeḁa bennáin,  
 aḁt in ainiḡeip tuḡup tall  
 ar mo deaḡ-aḁi, ar Doimnall.

Ní h-eaḁ po beaṁ dím' mo láim  
 enḡnum mic Aeḁa bennáin,  
 aḁt in tí naḁ paibe ann,  
 h-ua Ainmipeḁ na n-árḁ-élaṁn.

Ammum.

Imthúra Ulaḁ ocup allmaḡach imiáiteḡ aḡaṁḁ. Ar n-díḁ a  
 n-deḡ-ḁáine, ocup ar cuprúḡaḁ a cupaḁ, ocup ar n-ep'baḁ Congail  
 ḡan fíḡ a aḁdeḁa, ocup ḡan ainiúḡaḁ a fēḁma aḡ teḡaḡḡaṁ a  
 éuaḁh ocup ic imḁeḡail allmaḡach, ip ann fín po h-úḡmaḡeaḁ  
 aco-ḡum ar aen-ḁomaḡli, ḡép b'ḡḡnaḁ Ulaḁ ocup allnáḡaḡ ar  
 caḁ áipḁ ip in caḁ-ḡaí ḁomḡaic fín d'úḡmaḡi uile ar aen ḁomaḡli  
 ḡan iaḁaḁ n-maḡaḡlína imḡe ḁo ḁénaṁ dólḁ, ocup ḡan cṁḁeaḁ  
 cḡuaḁ-ḁainḡm ná comḡli, ocup ba h-i comḡli po ḁimḡeḁ a  
 n-uail, a n-enḡnum, ocup a n-oḡlaḁup, a muḡim, a muḡnec, ocup a  
 mīleaḁaḁhḁ ḁo claeḁluḁ ocup ḁo ḁeḡḁ-imlaíḁ ar élaḡ, ocup ar  
 éime, ocup ar éiḁhḁiḡe, ar mīḁeipḁ, ocup ar meḁaḁaḁhḁ, ocup ar  
 mī-eaḡḡaṁ.

Nip ba claeḁluḁ coimḡe d'á cupaḁaib-ḡum in claeḁluḁ fín,  
 ocup mī ba h-aḁeḡḡaḁh báḡi na biḡiḡ na blaḁ-nóip d' Ullḁaib na  
 d'allmaḡaḁaib in mīlaíḁ fín ar ar fōḡbḡaḁ in maḡnec ocup a  
 n-aḡḁi d'imḡoḁ fíḡ in aipḁ-ḡiḡ h-ua n-Ainmipeḁh ar mḡabaḁl  
 peann ocup ḡuaḁ-faebai ocup fōḡmnaḁa a fíḡ-laech, ocup cul-  
 peanḡ ḁḡoimanna a caḁmīleḁ ḁo leḡuḁ co lán-díleḡ ar bḡeith a  
 m-biḁbaḁ. Ip d' iḁnaib na h-mḡabala fín po aḁḁuḡeḁai fín a  
 n-aḡm upḡelaḁe ocup a caḁhḡeḡḁi comḁaṁḁ, ḡup ba h-epaiḡ  
 uaḁmaḡ, upḡeailḁi, ocup ḡup ba bḡoḡnaḁ beo, biḁḡaḁ, boḁba, ocup  
 ḡup

My hand was not cut off me  
 By the prowess of the son of Aedh Beman,  
 But through the disobedience which I offered  
 To my good foster-father Domhnall.

My hand was not cut off me  
 By the prowess of the son of Aedh Beman,  
 But by a person who was not there,  
 The grandson of Aimmire of great tribes.

Seldom, &c."

Let us now treat of the adventures of the Ultonians and foreigners. After their nobles had been cut off, and their heroes vanquished, and after the disappearance of Congal without knowing his fate, and not observing his exertions in supporting his tribe and protecting his foreigners, they all came to one determination, though it was surprising that the Ultonians and foreigners should, from every part of the field, all come to one resolution without calling a meeting to confer in order to decide on the subject; and the resolution to which they came was to exchange and barter their pride, their prowess, their valour, their puissance, their courage, and their bravery, for feebleness, timidity, flight, ill-fame, cowardice, and dastardliness.

This exchange was no exchange of advantage to their heroes, and this barter for which they gave up the battle was not a barter of luck or prosperity, or fame to the Ultonians and foreigners, viz., they turned their faces from the monarch the grandson of Aimmire, to shun the spears and red blades, and to leave the shoulders of their heroes and the spines of their soldiers entirely at the mercy of their enemies. In consequence of the precipitation of their flight they cast away their arms of defence and warlike head-pieces, so that the great coats of mail, the spears, and the broad shields which the Ultonians and foreigners left on the middle of the field of battle, formed a startling, horrific,

ʒup ba corair éruaid-ʒep, epop-aioleinnach cumairc, ocur ʒup ba  
 pal pa toll pal-ʒummac pulaing cac laem-lurpech, ocur láigheas,  
 ocur lebar-rciať po páʒpat Ulaio ocur allmapaig ap ceip-lap na  
 cath-laithpech pin. Aťt cena, niri ćairberic ocur niri tionaacul  
 enig na enghana d'Ulltaib na d'allmapachaib epidein; uap cío  
 aobal in édaib po páʒpat, iup eaćaib, ocur aimaib, ocur eoaigib,  
 in h-aici po aipat, ocur in h-uippe po fuirgeaari plaiti Fumio, na  
 glepi ʒaedel, na ap-inaiti Epenn, aťt ip tpeimpi po tpiallpat,  
 ocur ip tairpuri po ćogaipet ic toghaim Ulaio ocur allmapac.  
 Acht cena, po pa toipťec ocur po pa tupaipťec ʒlaplath ocur  
 ʒillampraio papi n-Epenn d' aobair ocur d' édaib in aipmigi d'  
 paʒbaib o papi Epenn ap poćaino a páʒbala. Dáig ba ćoimep  
 ocur ba ćupbpo toghuma, ocur tinnenair d' papi Epenn paob-  
 olur, ocur poptei na papi popteide, paen-inaib, ina puat-laigib  
 paena, pempbela, puatagi, poćaipna puitib. Creata ocur cli-  
 pemmać na laeć leonta laoaia lećmaib ic tuitemnaig ćuig-ba  
 ag mťaipci aťepgi pa ćoair na cupao. Ocur oin pe h-imao  
 na n-eapac n-uatmai, n-uipcaiti, ocur na n-aip n-eaia n-u-  
 tliaipna ocur na n-op-claem n-uipocť i n-aicbelib in aipmigi.  
 ʒup ba peioi ppihuumach d'papi a n-imoin ap na h-aipleagab  
 aipmigi pe h-ellmać in aicenta ic tinnenair na toghuma, ʒup ob  
 eas a moio poipit Ulaio ocur allmapaig pa paoair ocur pa  
 paiaigib Ulaio, mubaio mupbell na mepaigecťa ic mall-ćemmuagao  
 in moip-iaig ocur tuipleaach in tindenair ic tairmep na tpe-  
 pep. Tigep, ocur toipgaib, ocur tuat-belach na tpoich ic comgabail  
 a ćeli do ćaipaćtann toiaig in tećio pe h-ellmać na h-mgabala.  
 Cen co beoir na h-aiairi ocur na h-aipheana pin ic adimilleo  
 Ulaio ocur allmapac, po b'imao ilpiana upbaća eli ic poptaio,  
 ocur ic poćuagao poime d'a n-ógbaair, ocur oipmigi d'a n-oeğ-  
 daimib, .i. cac aen uaitib ap ap ćuipetari Congal ʒlaip ocur ʒem-  
 leća pe cup in caća, do baiaari i em na m-buaigib bair-ćuipleaća,  
 bóaia

and grand heap, and a hard, sharp, confused pile, and a barrier of opposition not easily passable. However, this was no gift or reward of protection, or quarter to the Ultonians and foreigners; for though prodigious was the booty they left behind, consisting of steeds, weapons, and accoutrements, it was not at it the chiefs of the west, the choice of the Gaels, and the arch-chiefs of Erin, stopped or delayed, but they passed through it and flew over it, in pursuit of the Ultonians and foreigners. Howbeit, the recruits [hirelings] and calones of the men of Erin were loaded and enriched with the arms and spoils of the field of slaughter, which they obtained from the men of Erin merely for having gathered them. The men of Erin were impeded in their pursuit by the closeness and extensiveness of the mangled bodies stretched crosswise beneath their feet in feeble, wounded, and loathsome heaps of carnage; by the trembling and quivering of the wounded, mangled, and half-dead heroes gasping in death, and attempting to rise, under the feet of the pursuing heroes; and by the many loathsome, mangled heaps, and by the weapons strewed about, and the gold-hilted, naked, terrific swords, on the horrible field of slaughter, so that it was a work of circumspection for the men to save themselves from the hidden dangers of the field of slaughter, their minds being so bent on the rapidity of pursuit; so that their condition was such that the Ultonians and foreigners would have reached the forests and wildernesses of Ulster, had not the bewildering of the confusion impeded the movement of the great host, and the precipitation of hurry obstructed the mighty men. The thickness, tumultuousness, and misdirection of the wretches keeping one another back, each striving to be first in the retreat, such was their anxiety to shun the battle. And even though these symptoms and indications should not have been confusing the Ultonians and foreigners, there were still many other baleful causes which impeded and obstructed troops of their youths and bodies of their better people, namely, all  
of

hóōba, ocur i n-γαιτέδοις γλε-δουαίβεχα γαβαῖο, 'γά πορταῖο, ocur 'γά ποῦγαν pe λαέαις α λεαννίαια. Cae aen dib din po deliz ocur po διγερταῖ α ἔορταῖαι τιθεναι, ocur α τινπλεαῖαῖα τιναιῖοις υἱ-ῑορταῖ na h-ινγαβαλα, do εῖαῖαῖ i cem a peῖa co po dícra ocur α λαῖαι γαν lan-ῑοιγίλ; uaiῖ do m-beiῖ in epinne co n-a ceῖραις ap comur cae aem uaiῖb-pium do bépaῖ ap πορπαῖ ocur ap imapeaῖo lúō ocur lan-ῑablaῖo d'págbáil cae aem ιπι αιχμῖο ocur αιαιῖοῖο ταῖα ειῖ. Ro b'imōa din epnaῖ ocur mn-ῑomariῖa maῖōna ocur miῖapaiῖo ap Ulltaῖb ocur ap allmapachaiῖb ιῖ in uaiῖ pῖm. Ro b'imōa aipeῖ ocur apῖ-plaiῖ acurum ιca πορταῖο ocur ιca υἱγαβαῖl ap n-υἱnaiῖm α anala aῖp pe teinne na τογῖuma; ocur pep ιc πορταῖο α ῑapaiῖο ocur α ῑomcēneoiῖl 'γά αταῖο ocur γα εαῖαῖγῖοῖο ιm anaῖο ocur ιm υἱnaiῖo aiei ιm δεγ-ḡnīm, ocur ιm δεγῖapaiῖo do denam ιm ῑobaiῖp ocur ιm εῖgnōmāῖo α ῑeli. Acῖ cēna ní ap ῑūῖp coῖaḡῖi comlunῖo po púigleaῖo aen duine acurum é-peῖm, acῖ d'págbáil α ῑapaiῖο ocur α cumῖaḡ ocur α ῑoiῑeli i n-iaῖnēiῖp ιn áῖmῖuḡi d'á éiῖp, comāῖo piaiῖe po pōipeῖo peῖm α peiῖm ocur α πορbaiῖp na πορέiῑe. Ocur din po b'imōa pep potal, puaῖcῖm, paῖ-moiῖl, paῖi cēneoiῖl γan ταῖepi γan ταῖaῖo γan tpeῖmaiῖechῖ pe tamellaῖb ιn teῑiῖo, pe tampeῖmaῖo na τογῖuma.

Ocur din po b'imōa pep γan uῖpeapῖaῖo cēime, na coῖp, na ceῖp-mῖῑeῑῑa, leῖme na λαῖai, na lan-ῑablaῖo, ocur e ιc luamain ocur ιc laiῖ-eiῑelaḡ d'á ḡuaillib ocur d'á ḡég-laiῖaiῖb ιc ταῖpῖaῖ-ῑam τοῖaḡ ιn teῑiῖo, pe h-aiḡiur na h-ινγαβαλα. Ro b'imōa aῖo din aen dāime mōa eli γan áῖpeῖm, γan amῖmúḡaῖo opῖo, ιc uῖῑῖaiῖl eiῖpeῖaiῖl co h-áῖpῖaῖa, ocur ιc τῖmῖpῖna ταῖaῖo co tpeaiῖmaiḡi, cen co puaῖaῖaῖ α pῖeagῖa ιm anaῖo acu ná h-mupῖaiῖe impu.

Acῖ cēna, ní ῑaiῖic do ḡlaine α ḡáῖp ná d' paῖpῖiḡe α mῖ-ῑleῑῑa aen duine d' paῖpῖiῖῑpeῖo co h-uῖlῖe éῑῑa ocur ilῖiaῖa ιn áῖmῖuḡe pῖm, mῖme caῖῑá co cumaiῖp; uaiῖ ιn téῖpῖa d' Ulltaῖb ap, acῖ

of them on whom Congal had put locks and fetters before the commencement of the battle, were now impeded and detained by them as dreadful up-tripping spancels and as truly oppressive suares of distress, for the heroes of the pursuit. But such of them as had separated and escaped from the furious bewildering of precipitation, and from the awkward stumbling in the front of the flight, took to their heels vigorously and left the field unhesitatingly; for should each of them possess the world with its cattle, he would have given it for superabundance and excess of fleetness and speed to leave every one, both known and unknown, behind. At this hour many were the kinds and signs of defeat and prostration on the Ultonians. Many a toparch and arch-chief of them was stopped and captured when out of breath by the rapidity of the retreat; one man stopping his friend and relation, to request and beseech him to halt and make a stand, and display good deeds and vigour, to aid and assist one another; but it was not for the purpose of sustaining the battle that any of them thus addressed the other, but to leave his friend, companion and comrade behind in the slaughter, in order that he himself might advance the farther from the exertion, struggle, and violence of the pursuit. And many a haughty, nobly-dressed, well-attired, nobly-born man was without leap, without vigour, without attire by the faintness of the flight and the oppressiveness of the pursuit.

And also there was many a man who wanted not of step or leg or power of motion, of leap or speed, bounding and flying with his shoulders and arms striving to be foremost in the retreat from the eagerness of the flight. There were many others, however, who could not be reckoned or named valiantly preparing for the deeds of arms, and vigorously preparing for valour, although they did not meet a response, the enemy not having staid or waited with them.

Howbeit, there came not any person who, either by the clearness of his wisdom or extent of his intellect, who could fully relate the  
 losses

ac̃t ré céo pa P̃erdomun p̃uilech, mac Imom̃an, oc̃ur ní tép̃na o'  
allm̃ariac̃aib̃ ap̃p, ac̃t Dub̃diað d̃pui, oc̃ur laẽc lán-m̃aib̃ ma leãt-  
coir, maq̃ p̃op̃glep̃ Conall Clogac̃ in mão eli :

Ní é̃it beo do'h̃ t-rl̃uaḡ dãi muir,  
tic le Congal, mac Scannail,  
ac̃t aen laẽc lũõiur ḡo h̃-oir,  
in p̃ian, oc̃ur aen 'na leãt-coir.

<sup>t</sup> *Conall Clogach*.—He was a brother of King Dornhall, the hero of this story, and is generally called the *p̃ig-óim̃iur*, or royal simpleton. For some account of him, see Keating's account of the Convention of Druim Ceat, in the reign of Aedh, son of Ainmire.

<sup>u</sup> *His leg*.—In the vellum copy no notice

losses and various slaughters of that battle-field, unless it should be given in a summary; for there escaped not of the Ultonians but six hundred men who were under Ferdoman the Bloody, son of Imoman; and there escaped not of the foreigners but Dubhdiadh, the Druid, who swam across to Scotland without ship or barque with a dead hero tied to his leg, as Conall Clogach<sup>t</sup> testifies in another place:

“There passed not alive of the host over the sea,  
Which had come with Congal, son of Scannal,  
But one hero who went frantic  
Upon the sea, and one fettered to his leg<sup>u</sup>.”

is given that the story ends here, but in the paper one the following words, which occur in this place, imply its conclusion:—  
Connó do rǵélaib caza Muirí Raé co

nurǵe pín, i. e. “so far the stories of the Battle of Magh Rath.” — See Note at the end of the Feast of Dun na n-Gedh, pages 86, 87.



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## ADDITIONAL NOTES.

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## ADDITIONAL NOTES.

### NOTE A. *See page 2.*

IN the following pedigree of Domhnall, the grandson of Ainmire, monarch of Ireland, and hero of the Battle of Magh Rath, the Editor has followed the most ancient and most authentic manuscript authorities. Whether the series from Ugaine, or Hugony the Great, down to king Domhnall, is a correct pedigree or not, the Editor can neither assert nor deny; it appears correct, inasmuch as the number of generations, allowing thirty years to a generation, will be found to agree with the period of time stated in Irish history to have elapsed from Hugony to Domhnall. But this is not enough to prove its authenticity, for supposing it to have been fabricated, the forger, if he were acquainted with the average number of years to be allowed for each generation, might have invented names, *ad libitum*, and given them the appearance of a real genealogical series. Whether this pedigree was so forged or not must be ascertained from the authenticity of the documents on which the list of the Irish monarchs rests, and from its general agreement with our authentic history. Indeed if the pedigree of any Irish line be correct it is that of the northern Hy-Niall from the period of the introduction of Christianity, but whether it is to be depended upon or not for the period before Christianity, cannot be satisfactorily proved until the question be settled when the Irish first had the use of letters and the power of committing their pedigrees to writing.

Barnard, Bishop of Killaloe, in his Inquiry concerning the Origin of the Scots in Britain (*Trans. Royal Irish Acad.* vol. i. Antiq. p. 27), has given us the following opinion respecting the authenticity of the Irish genealogical tables:—"The Irish genealogical tables which are still extant, carry intrinsic proofs of their being genuine and authentic, by their chronological accuracy and consistency with each other, through all the lines, collateral as well as direct; a consistency not to be accounted for on the supposition of their being fabricated in a subsequent age of darkness and ignorance, but easily explained if we admit them to have been drawn from the source of real family records and truth."

## PEDIGREE OF KING DOMHNALL.

1. Ugaíne Mór, monarch of Ireland, A. M. 3619, according to O'Flaherty's Chronology.
2. Cobhthach Cael Breagh, monarch of Ireland, A. M. 3665.
3. Meilge Molbhthach, monarch of Ireland, A. M. 3696.
4. Iarangleo Fathach, monarch of Ireland, A. M. 3721.
5. Conlla Cruaidhcealgach, monarch of Ireland, A. M. 3734.
6. Olioll Caisfhiachlach, monarch of Ireland, A. M. 3738.
7. Eochaidh Foiltleathan, monarch of Ireland, A. M. 3768.
8. Aengus Tuirmeach, monarch of Ireland, A. M. 3787.
9. Enna Aighneach, monarch of Ireland, A. M. 3831.
10. Labhraidh Lore.
11. Blathachta.
12. Easaman.
13. Roighne Ruadh.
14. Finnlogha.
15. Finn.
16. Eochaidh Feidhleach, monarch of Ireland, A. M. 3922.
17. Finn Eamhna.
18. Lughaidh Sriabh-n-dearg, monarch of Ireland, A. D. 65.
19. Crimthann Nianar, monarch of Ireland, A. D. 74.
20. Feradhach Finnfeachtach, monarch of Ireland, A. D. 95.
21. Fiacha Finnola, monarch of Ireland, A. D. 119.
22. Tuathal Teachtmhar, monarch of Ireland, A. D. 130.
23. Feidhlimidh Reachtmhar, monarch of Ireland, A. D. 164.
24. Conn of the Hundred Battles, monarch of Ireland, A. D. 177.
25. Art, the Solitary, monarch of Ireland, succeeded A. D. 220, slain in 250.
26. Cormac Ulfada, monarch of Ireland, A. D. 254.
27. Cairbre Lifeachair, monarch of Ireland, A. D. 277.
28. Fiacha Sraibhtine, monarch of Ireland, A. D. 297.
29. Muireadhach Tireach, monarch of Ireland, A. D. 331.
30. Eochaidh Muighmheadhoin, monarch of Ireland, A. D. 358.
31. Niall of the Nine Hostages, monarch of Ireland, A. D. 379.
32. Conall Gulban, chief of Tirconnell, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna.
35. Airmire, monarch of Ireland, succeeded in 568, died in 571.
36. Aedh, monarch of Ireland, succeeded in 572, died in 599.
37. Domhnall, monarch of Ireland, the hero of the Battle of Magh Rath, succeeded in 628, and died in 642.

NOTE B. *See page 19.*

Nothing is more certain than that neither Bishop Ere of Slane, nor any of the other twelve distinguished saints of the primitive Irish Church, could have been living at the period to which this story refers, and, as has been already remarked, it is highly probable that some serious errors have crept into the text through the carelessness of transcribers. The Irish writers, however, were in the habit of ascribing acts to their saints centuries after they had passed from this world. For instance, whenever any sudden misfortune had happened to the plunderer of a distinguished Irish church, it was said to have been caused by the patron saint of that church, either through his intercession, or by his spiritual presence in corporeal form. Thus we are told that after Felim Mac Crinlthainn, king of Cashel, had plundered Clonmacnoise, in the year 846, he saw the spirit of Saint Kieran, patron of that church, approach him with his crozier in his hand, of which he gave him a thrust which caused an internal disease, of which the king afterwards died. It is also recorded that in the year 1130 one of the Danes of Limerick robbed the altar of Clonmacnoise of several valuable cups and chalices, and repaired with his booty to Cork, Lismore, and Waterford, with the intention of setting sail for some foreign country, but that Saint Kieran met him wherever he went with his crozier, and caused contrary winds, so that he could not pass out of the country. The story is given as follows in Mageoghegan's Translation of the Annals of Clonmacnoise, made in 1627 :—"The Jewells that were stollen from out the Church and Alter of Clonvicknose were found with one Gillecowgan, a Dane of Limbrick, the said Gillecowgan was apprehended by Connor O'Brien, and by him delivered over to the Family [i. e. Monks] of Clonvicknose, who at the time of his arraignment confessed openly that he was at Cork, Lismore, and Waterford expecting for wind to goe over seas with the said jewells. All the other passengers and shippes passed with good gales of wynde out of the said townes save only Gillecowgan, and said as soon as he would enter a Shipp-board any Ship he saw Saint Queran with his staff or Bachall return the Shipp back again untill he was soe taken ; this much he confessed at the time of the putting of him to death by the said Family."

We also read that when the Earl Strongbow was dying, he acknowledged that he saw Saint Bridget of Kildare coming over him in his bed, and that she struck him in the foot, on which she inflicted a wound, which afterwards mortified and caused his death. These and several similar instances would almost induce one to believe that the writer of this story intended his readers to understand that these saints were only spiritually present ; but still it is certain, from the manner in which he speaks, that he supposed these saints to have been living at the period to which he refers.

NOTE C. *See pages 33-42.*

## PEDIGREE OF CONGAL, KING OF ULIDIA.

1. Rudhraighe Mor, monarch of Ireland, A. M. 3845, and ancestor of the Clanna Rudhraighe.
  2. Gingè.
  3. Caipè.
  4. Fiacha.
  5. Cas.
  6. Amergin.
  7. Conall Cearnach.—See Annals of Tighernach at A. D. 33.
  8. Irial Glunmhar, king of Uladh, or Ulster, for forty years.—See Tighernach, ad ann. 42-82.
  9. Fiacha Finamhnais, king of Ulster for twenty years.—Ann. Tig. ad ann. 82.
  10. Muiredhach.
  11. Finnachadh.
  12. Dunchadh.
  13. Giallachadh.
  14. Cathbhadh.
  15. Rochraidhe.
  16. Mal, monarch of Ireland for four years, and king of Ulster for thirty-five years.—See p. 329.
  17. Ferb.
  18. Bresal.
  19. Tibraide Tíreach, king of Ulster for thirty years.—Tighernach, ad ann. 181.
  20. Fergus Gailine.
  21. Aengus Gaibhnén, king of Ulster for fifteen years.—Tighernach, ad ann. 222.
  22. Fiacha Araidhe, ancestor of the Dal Araidhe, and king of Ulster for ten years.—Ib. ad ann. 236.
  23. Cas.
  24. Feidhlim, king of Ulster for seven years.
  25. Imchadh, king of Ulster for eight years.
  26. Ros, king of Ulster for two years.—Tighernach, ad ann. 248.
  27. Lughaidh.
  28. Eochaidh Cobha.
  29. Crunbadhruighe, king of Ulster for twenty-two years.
  30. Caelbadh, king of Ulidia for fifteen years, and monarch of Ireland for one year, slain A. D. 358.
  31. Connla, who was cotemporary with St. Patrick.
  32. Fothadh.
  33. Maine.
  34. Connla.
  35. Eochaidh, king of Ulidia for twenty years, died in the year 553.—Ann. Tig.
  36. Baedan.
  37. Fiachna Lurgan, also called Fiachna Finn.
- |                                   |          |                       |
|-----------------------------------|----------|-----------------------|
| 38. Scannlan of the Broad Shield. | Cellach. | Mongan, slain in 625. |
|-----------------------------------|----------|-----------------------|
39. Congal, who fought the Battle of Magh Rath against the monarch Dombnall in 637.

LIST OF THE KINGS OF ULSTER WHO DWELT AT EMANIA, EXTRACTED FROM THE  
ANNALS OF TIGHERNACH, AS PUBLISHED BY DR. O'CONOR.

1. Cimbaeth Mac Fintain, eighteen years, ante Christum, 305.
2. Eochaidh Faebhur, son of Fedach, twenty years A. C. 247.
3. Conchobhar Roth, son of Cathair, thirty years A. C. 204.
4. Fiachna, son of Feidhlim, sixteen years A. C. 179.
5. Daire, son of Forgo, seventy-two years A. C. 116.
6. Enda, son of Rochadh, five years A. C. 92.
7. Fiach, son of Fadheon, twelve years A. C. 89.
8. Finnhadh, son of Baicedh, twelve years.
9. Conchobhar Mael, son of Fuith, twelve years A. C. 63.
10. Cormac, son of Lactighe, seventeen years A. C. 48.
11. Mochta, son of Murchuradh, three years A. C. 47.
12. Eochaidh, son of Daire, three years A. C. 44.
13. Eochaidh, son of Loich, three years.
14. Fergus, son of Leide, twelve years A. C. 31.
15. Conchobhar Mac Nessa, sixty years A. C. 25, obiit A. D. 37.
16. Cumserach, son of Conchobhar, three years.
17. Glaisne, son of Conchobhar, nine years.
18. Irial Glunmhar, the son of Conall Cearnach, forty years A. D. 44.
19. Fiacha Finamhnais, son of Irial Glunmhar, twenty years, slain A. D. 82.
20. Fiatach Finn, twenty-six years A. D. 108.
21. Elin Mac Conrach, ten years A. D. 128.
22. Mal Mac Rochraidhe, thirty-three years A. D. 135.
23. Bresal Mac Briuin, nineteen years A. D. 162.
24. Tibraide Tireach, thirty years A. D. 181.
25. Ogaman, son of Fiatach Finn, twelve years A. D. 211.
26. Aengus Gaibhnen, fifteen years A. D. 222.
27. Fiacha Araidhe, ten years A. D. 236.
28. Fergus Duibhdedach and his brothers, four years A. D. 248.
29. Ros Mac Imchadha, one year [or two, according to other authorities] A. D. 249.
30. Aengus Finn, son of Fergus Duibhdedach, one year, 250.
31. Fergus Fogha, the last full king of Ulster, who resided at Emania seventy-five years, 254 A. D., slain 332.

LIST OF THE KINGS OF ULIDIA, OR NOMINAL KINGS OF ULSTER, FROM THE DESTRUCTION OF EMANIA IN 333, TO CONGAL, WHO WAS SLAIN IN THE BATTLE OF MAGH RATH, TAKEN FROM DUALD MAC FIRBIS'S GENEALOGICAL BOOK, p. 528.

These kings, as before observed, though called by the Irish writers kings of *Ulath* or Ulster, possessed only that part of the province extending from Newry to Slemmish, in the county of Antrim, and from Gleann Righe and the Bann to the sea. On this subject O'Flaherty has written the following observation in his *Ogygia*, Part III. c. 78, p. 372:—"Quamvis autem apud scriptores patrios sic eos vocare moris sit, titulo tenus solum ita appellandi sunt, postquam ab Orgiellæ conditoribus, et non ita diu postea à Nielli Magni regis Hiberniæ filiis universa fere Ultonia manu potenti esset subacta: Rudricia gente, ac Dalfiatachia (Herimonis quidem è sobole, sed Rudriciis a multis sæculis inserta) intra unius pene comitatus Dunensis terminos, quam prisce Ulidiam dixerunt, conclusis. Hinc igitur hujus ditionis principes non Ultoniæ, sed Ulidiæ reges discriminis ergo in posterum dicemus. In quâ ditione pauci e Rudriciis rerum summa potiti sunt præ Dalfiatachiis, qui eam ad ingressum istuc Anglorum, Anno 1177, tenuerunt, sicut pauci è Dalfiatachiis reges Ultoniæ erant præ Rudriciis ante excidium Emaniaë."

1. Eochaidh, son of Lughaidh, son of Aengus Finn, king of Ulidia twenty years.
2. Crunbadhruighe, twenty years.
3. Fraechar, son of Crunbadhruighe, ten years.
4. Fergus, son of Fraechar, forty years.
5. Caelbadh, son of Crunbadhruighe, fifteen years. He was slain in the year 361, according to the Annals of Innisfallen.
6. Saran, son of Caelbadh, twenty-six years.
7. Eochaidh, son of Muiredhach Muinderg, twenty-four years.
8. Cairell, son of Muiredhach Muinderg, twenty-three years. He flourished in the year 508 according to the Annals of Tighernach.
9. Eochaidh, son of Connla, twenty years. He died in the year 553 according to the Annals of Tighernach.
10. Fergus, son of Aengus, son of Oilill, son of Forgo, four years. He is mentioned in the Annals of Tighernach at the year 554.
11. Deman, son of Cairell, four years. He died in the year 571 according to the Annals of Ulster.
12. Baedan, son of Cairell, twenty years. He died in the year 581 according to the Annals of Tighernach. He made an attempt at recovering the ancient palace of Emania in 578, but was repulsed by the Clann Colla.

13. Aedh Dubh, son of Suibhne, seven years. He was slain, according to the Annals of Tighernach, in the year 588.
14. Fiacha Craich, son of Baedan, son of Cairell, thirty years. He was slain by the Picts in 608.
15. Fiachna, son of Deman, son of Cairell, two years. He fled from the Battle of Cuil Cael in 601, according to the Annals of Ulster, and was slain in the Battle of Ardecoran, in Dal Riada, in the year 627.
16. Congal Claen, son of Scannlan of the Broad shield, was king of Ulidia ten years, when he was slain in the Battle of Magh Rath.

NOTE D. *See pages 108 and 109.*

#### THE ANCIENT DIVISION OF TIME.

The smaller divisions of time here given have long fallen into disuse. They are to be found, however, in many of the ancient writers on technical chronology.

In Bede's works (tom. i. col. 117. Basil, 1563) there is a tract entitled *De Divisionibus temporum*, written in the form of a dialogue between a master and his disciple, in which the fourteen divisions of time are thus enumerated—"Atomus, momentum, minutum, punctus, hora, quadrans, dies, hebdomada, mensis, vicissitudo trifornis, annus, cyclus, ætas, seculum, mundus:" and for this the authority of Isidorus [Hispalensis] "in Libro Etymologiarum quinto et decimo tertio" is cited.—See the works of Isidore, edited by Fr. Jac. de Breul. Fol. *Col. Agrip.* 1617, Lib. v. c. 29, and Lib. xiii. c. 29.

There is also a dialogue *De Computo*, attributed to Rhabanus, abbot of Fulda, who flourished in the ninth century, published by Baluze, Miscellan. Sacr. tom. i. p. 1, 8vo. Paris, 1678, or tom. ii. p. 62, of the folio edition, edited by Mansi; Lucæ. 1761. In this work the divisions of time are thus given:—"DISCIPULUS. Divisiones temporis quot sunt? MAGISTER. Quatuordecim. DISC. Quæ? MAG. Atomus, ostentum, momentum, partes, minutum, punctus, hora, quadrans, dies, mensis, vicissitudo, annus, seculum, ætas." In the definitions, however, of the relative magnitudes of these parts of time Bede and Rhabanus differ both from each other and from our author.

Bede (col. 119) thus explains the origin of the atom:—"Momentum dividis in duodecim partes, unamquamque partem de duodecim partibus momenti dividis in quadraginta septem partes, quadragesima septima pars, quingentesima sexagesima pars momenti. Sic est atomus in tempore. Si autem colligis simul quadraginta septem duodecies invenies quingentos sexaginta quatuor atomos." That is to say, a moment contains  $12 \times 47 = 564$  atoms.

He defines a moment to be the space of time "*quamdiu palpebræ requiescunt*," and he tells us that four moments make a minute, ten minutes a point; five lunar, or four solar points an hour; six hours a quadrant; four quadrants a day.

With Rhabanus, an atom is the 376th part of an ostentum: an ostentum is the sixtieth part of an hour: a moment the fortieth part of an hour, containing one ostentum and an half, or 564 atoms.

A part, so called "*a partitione circuli zodiaci, quem tricenis diebus per menses singulos findunt*," contains two moments and two-thirds, or four ostents, and therefore 1504 atoms.

A minute, "*a minore intervallo, quasi minus momentum, quia minus numerat, quod majus implet*," is the tenth part of an hour, and is therefore equivalent to a part and a half, or four moments, i. e. six ostents, or 2256 atoms.

A point (*punctus*) "*a parvo puncti transcensu qui fit in horologio*," is the fourth part of an hour (in certain lunar computations the fifth), and contains two and a half minutes, three and three-fourth parts, ten moments, fifteen ostents, and 5640 atoms. So that an hour, in the solar computation, contains four points, ten minutes, fifteen parts, forty moments, sixty ostents, and 22,560 atoms.

The quadrant is the fourth part of a day, and a day contains, therefore, twenty-four hours, ninety-six points, 240 minutes, 360 parts, 960 moments, 1440 ostents, and 541,440 atoms.

According to the Irish author the atom is the 376th part of an ostent; an ostent two-thirds of a bratha; a bratha three-fifths of a part; a part two-thirds of a minute; a minute two-fifths of a point; a point one-fourth of an hour; an hour one-sixth of a quarter; and a quarter the fourth part of a day.

So that the day contains four quarters, twenty-four hours, ninety-six points, 240 minutes; 360 parts; 600 brathas; 900 ostents, and 338,400 atoms.

Upon a comparison of these tables it will be seen that the atom of Rhabanus is five times, and the Irish atom eight times the atom of Bede.

It appears also that the *bratha* of the Irish author is in like manner eight times the *momentum* of Bede, which identifies these divisions, the Irish atom being the 564th part of the bratha, as the atom of Bede is the 564th part of the momentum.

The Irish word *bpaža*, therefore, appears to have relation to Bede's definition of a moment, *quamdiu palpebræ requiescunt*; *bpaža*, *bpažfa*, or *bpaža na pula*, "the twinkling of an eye," is a phrase still in common use in the south of Ireland: although it is now more generally pronounced *ppeabað na pula*, the starting of an eye; *na bi ppeaba na pula muić*, "do not be the twinkling of an eye away." This is stated on the authority of Mr. Eugene Curry, who has furnished the following example from an

ancient romance, entitled "The Wanderings of Maelduin's Canoe," copies of which are preserved in the Leabhar na h-Uidhre, and in a vellum MS. in the Library of Trinity College, (H. 2. 16.)

Fóceirpoat ar r iappem him muir nall cormail fpi nél, ocur an vap leó-peom nír faelpao fein naé in cupac co n-acazap iappan fón muir fožib anníř uáme cumzačza ocur zip álamo, ocur at ciaz anmanna mop n-uazemap, biapzaše h-i cpuno ano, ocur tām o'almain ocur molib immon cpano im macuairp, ocur fear co n-a apm hi pappao in épano co piazé, ocur ga, ocur claviub. Amal at connaircepe in n-anmanna móp ut boi ip in cpuno, zéiz ar for zéčo pa cežóip. Sinip in t-anmanna a bpažiz uao ar in épuno, ocur fupmio a čeno i n-opuim in oam ba mo o'no alma, ocur ppehgaip laip ip in épano, ocur nor izeno fo céžóip fpa bpažao pua.

"They then turn away (from that island) into another sea, which was like unto a cloud, and they scarcely had turned off, as they thought, when they saw in the sea under them fortified mansions and a fine country; and they perceived a great terrific serpentine animal in a tree there, and a flock of cattle, large and small, around the tree, and an armed man near the tree, with a shield, spear, and sword. When they saw the great monster in the tree they immediately retreated away. The monster stretched forth his neck out of the tree, and darting his head into the back of the largest ox of the herd, dragged him into the tree, and immediately devoured him in the *twinkling of an eye*."

The dictionaries do not give the word bpaža in any of the foregoing forms: but we find bpeab and ppeab, a bounce, a start. Armstrong, in his Gaelic Dictionary, has the word ppab-ful, a bleary eye, a rheumy eye: also ppiob and ppiobaó, a wink or twinkle of the eye. These words are probably of cognate origin.

It may be observed, that in the system of the Irish author the ostent and the bratha are together equal to a part, or the fifteenth of an hour; and that the ostent is equal to 376 atoms, as in the system of Rhabanus, although the value of the atom itself differs, the Irish atom being eight-fifths of the atom of Rhabanus. It is likewise remarkable that the bratha of the Irish author, like the moment of Rhabanus, is equal to one ostentum and an half; thereby again identifying the bratha with the moment.

Bede makes no mention of the Ostentum in the work which has been above quoted: but in another treatise, *De temporum ratione*, cap. ii., he attributes its origin to astrological speculations, and speaks of it thus:—"Attamen Mathematici in explorandis hominum genitivis, ad atomum usque pervenire contendunt, dum Zodiacum circulum in xii. signa, signa singula in partes xxx., partes item singulas in punctos xii., punctos

singulos in momenta xl., momenta singula in ostenta lx., distribuunt, ut considerata diligentius positione stellarum, fatum ejus qui nascitur quasi absque errore deprehendatur.”—(Opp. tom. ii. p. 53.) See also the Gloss of Bridefurgus Ramesiensis on this Treatise of Bede.

The following Table, exhibiting the several subdivisions of time, in parts of an hour, as they are given by our author, by Rabanus, and by Bede, may be convenient to the reader.

	Irish.	Rhabanus.	Bede.
An atom, . . . . .	$\frac{1}{1100}$	$\frac{1}{22500}$	$\frac{1}{112800}$
An ostent, . . . . .	$\frac{2}{75}$	$\frac{1}{60}$	. . . .
A bratha, . . . . .	$\frac{1}{25}$	. . . .	. . . .
A moment, . . . . .	. . . .	$\frac{1}{40}$	$\frac{1}{200}$
A part, . . . . .	$\frac{1}{15}$	$\frac{1}{15}$	. . . .
A minute, . . . . .	$\frac{1}{10}$	$\frac{1}{10}$	$\frac{1}{50}$
A point, . . . . .	$\frac{1}{4}$	$\frac{1}{4}$	$\frac{1}{3}$
An hour, . . . . .	1	1	1
A quarter, . . . . .	6	6	6

NOTE E. See pages 99 and 165.

GENEALOGICAL TABLE, SHOWING THE DESCENT OF O'CANANNAN, O'MULDORY, AND MAC  
GILLAFINNEN, NOW LEONARD.

N. B.—The Letters R. H. signify *Rex Hiberniæ*, in this Table. The Numbers are continued from Note A.

31. Niall of the Nine Hostages, monarch of Ireland.—See Note A, No. 31.
32. Conall Gulban, slain A. D. 464.
33. Fergus Cennfota.
34. Sedna. Feidhtim. Brenainn.
35. Ainmire, R. H. Saint Columbkille, born in 519, died in 596. Columb.
36. Aedh, R. H. Aedh.
37. Domhnall, R. H., hero of the Battle of Magh Rath. Tine.
38. Aengus. Ronan.
39. Loingseach, prince of Tirconnell in 670, and afterwards monarch of Ireland from 695 to 704. St. Adamnan, 8th Abbot of Iona, born A. D. 624.
40. Flaithbheartach, R. H. from 727 to 774.
- Loingseach, slain 749. His descendants cannot be traced.
41. Aedh Muinderg.
42. Domhnall Ceiric.
43. Loingseach.
44. Flaithbheartach.
45. Canannan, ancestor of the O'Canannains.
46. Maelfabhaill.
47. Cuileon O'Canannain.
48. Loingseach O'C.
49. Flaithbheartach O'C., prince of Tirconnell, died 999.
50. Ruaidhri, prince of Tirconnell, slain 1071.
51. Domhnall, prince of Tirconnell, slain 1083.
52. Donnchadh O'Canannain. His line disappeared from history in the twelfth century.
41. Murchadh.
42. Maebresail, prince of Tirconnell, slain in 817.
43. Aengus.
44. Maeldoraidh, ancestor of O'Muldory.
45. Maebresail, prince of Tirconnell, slain 896. His brother Fogartach died in 899.
46. Aengus O'Muldory, prince of Tirconnell, slain 960.
47. Muirchertach O'Muldory, slain 1029.
48. Cricchan O'M.
49. Gilla-Columb O'M.
50. Niall O'M., prince of Tirconnell, died 1059.
51. Flaithbheartach O'Muldory. His descendants cannot be traced.
48. Maeldoraidh Mor.
49. Gilla-Finnen, progenitor of Mac Gilla-Finne, now Leonard.
50. Mac-Raith.
51. Gilla-Patruic.
52. Conchobhar Dall.
53. Domhnall, died 1281.
54. William Meith, slain 1321.
- Fergal.
- Aengus.
55. Ragnall, or Randal.
56. Henry Crossach.
57. Brian, died 1445.
58. Toirdhelbach, died 1492, according to the Four Masters.
57. Toirdhealbhach.
58. Donnchadh, 1429.
59. Lochlainn Mor.
60. Lochlainn Oge.
61. Brian Dorchu.
62. John Mac Gilla Finnen, flourished about the year 1612. The present representative of this family, which is one of the most royal in Ireland, is unknown.

## NOTE F. See page 99.

TABLE SHOWING THE DESCENT OF O'DONNELL, O'GALLAGHER, O'DOHERTY, AND O'BOYLE.

34. Sedna.—See Note E, No. 34.			
35. Ainmire, R. H. from 568 to 571.		35. Lughaidh, ancestor of the Cinel Luighdheach.	
36. Aedh, R. H. from 572 to 599.		36. Roman.	
37. Maelcobha, R. H. from 612 to 615. He was the eldest son of the monarch Aedh.		37. Garbh.	
		38. Cennfacladh.	
38. Cellach, R. H. from 642 to 654.	Fiaman.	39. Muirchertach.	
39. Domhnall.	Maengal.	40. Dalach, youngest son, died in 868.	Bradagan.
40. Donnchadh.	Dochartach, progenitor of O'Doherty.	41. Eigneach, died in 901.	Baighell, progenitor of O'Boyle.
41. Ruaidhri.	Maenghal.	42. Domhnall Mor, progenitor of the O'Donnells.	Garbhan.
42. Ruarcán.	Donnchadh O'D.	43. Cathbharr.	Aindiles O'Boyle.
43. Galchobhar, ancestor of O'Gallagher.	Maenghal O'D.	44. Gilla-Christ O'D. died 1038.	Gilla-Brighde O'B.
44. Maghnus.	Domhnall O'D.	45. Cathbharr O'Donnell.	Cellach O'B.
45. Donnchadh O'Gallagher.	Donnchadh Donn O'D.	46. Conn O'Donnell.	Conchobhar O'B.
46. Amhlaoibh O'G.	Domhnall Finn O'D.	47. Tadhg O'Donnell.	Menman O'B.
47. Domhnall O'G.	Conchobhar O'D.	48. Aedh O'Donnell.	Aindiles O'B.
48. Diarmaid O'G.	Diarmaid O'D.	49. Domhnall O'Donnell.	Aedh O'B.
49. Aedh O'G.	Muirchertach O'D.	50. Donnbadh O'Donnell.	Menman O'B.
50. Maelruanaidh O'G.	Aengus O'D.	51. Eigneach, died 1205.	Niall Ruadh O'B.
51. Nichol O'G.	Ruaidhri O'D.	52. Domhnall Mor, died 1213.	Toirdhelbhach Mor.
52. Donnchadh O'G.	Domhnall O'D.	53. Domhnall Og, died 1264.	Toirdhelbach Og.
53. Fergal O'G.	Conchobhar O'D.	54. Aedh, 1333.	Niall O'B.
54. Aedh O'G.	Aindiles O'D.	55. Niall Garbh, 1348.	Toirdhelbhach O'B.
55. Gilla-Coimhde O'G.	Domhnall, died 1342.	56. Toirdhelbhach an Fhiona, 1415.	Tadhg O'B.
56. Nichol O'G.	John O'D., succ. 1342.	57. Niall Garbh, 1437.	Tadhg Oge.
57. John O'G.	Domhnall Og, died 1374.	58. Aedh Ruadh, 1505.	Toirdhelbhach Ruadh O'Boyle, chief of Boylagh, in the present county of Donegal.
		59. Aedh Dubh, 1537.	
Lochlaimn, Bishop of Raphoe, d. 1438.	58. Aedh O'G.	60. Maghnus, 1563.	
58. Donnchadh.	59. Ruaidhri O'G.	61. Aedh, died 1600.	61. Calbhach, died 1566.
59. Tuathal.	60. John O'G.	62. Aedh Ruadh, fled to Spain where he died in the year 1602. His brother Rory was created Earl of Tirconnell by King James I. He was the most powerful, but not the senior representative of Conall Gulban.	62. Conn, died 1583.
60. Edmond, chief, d. 1534.	61. Tuathal Balbh, chief, d. 1541.		63. Sir Niall Garbh, d. 1626.
61. Eoghan, chief, d. 1560.	62. Sir John O'G.		64. Col. Manus, slain 1646.
62. Art, fl. 1590.	63. Cathaoir O'G., 1575.		65. Roger, or Ruaidhri, m. Margaret Sheile.
63. Eoghan.	64. Tuathal O'Gallagher.		66. Col. Manus, slain 1736.
64. Aedh.			67. Hugh More.
65. Art.			68. Sir Neal Garbh, d. 1811.
66. Aedh Og was living in the latter part of the seventeenth century, and was the senior representative of the race of Conall Gulban.			69. Sir Neal Beag.
			70. Sir Richard Annesley O'Donnell, the present chief of this line.

THE FOLLOWING NOTICES OF THE PRINCIPALITY OF TIRCONNELL, TRANSLATED FROM THE ANNALS OF THE FOUR MASTERS, WILL SHOW THAT THE O'DONNELLS HAD LITTLE SWAY IN TIRCONNELL TILL AFTER THE ARRIVAL OF THE ENGLISH IN IRELAND.

641. Maelbresail and Maclanfaidh died, and Flann Eanaigh was mortally wounded. These were of the race of Conall Gulban.
670. Dungal, son of Maeltuile, chief of Cinel Boghaine, was slain by Loingsech, the son of Aengus, chief of Cinel Conaill.
762. Murchadh, the son of Flaithbheartach, lord of Cinel Conaill, was slain.
749. Loingsech, son of Flaithbheartach, lord of Cinel Conaill, died.
817. Maelbresail, son of Murchadh, lord of Cinel Conaill, was slain by Murchadh, son of Maelduin.
868. Dalach, son of Muirchertach, lord of Cinel Conaill, was slain. [He was the first person of the O'Donnell line who obtained chief sway in the territory. See A. D. 901].
896. Maelbresail, son of Maeldoraidh, lord of Cinel Conaill, was slain in the battle of Sailtin by Murchadh, son of Maelduin, lord of Cinel Eoghain.
899. Fogartach, son of Maeldoraidh, lord of Cinel Conaill, fell on his own spear, and died in consequence of it.
901. Eignechan, son of Dalach, son of Muirchertach, lord of Cinel Conaill, died. [He was also of the line of the O'Donnells].
955. Maolcoluim O'Canannain, lord of Cinel Conaill, died.
960. Aengus O'Maeldoraidh, lord of Cinel Conaill, was slain by the Cinel Conaill themselves.
962. Murchertach O'Canannain, lord of Cinel Conaill, was slain by his own people.
965. Maoliosa O'Canannain, lord of Cinel Conaill, was slain.
974. Gilla-Coluim O'Canannain, lord of Cinel Conaill, went on a predatory excursion into Offaly. In the next year he was slain by Dombnall O'Neill, monarch of Ireland.
978. Tighernan O'Maeldoraidh, lord of Cinel Conaill, was slain.
989. Aedh O'Maeldoraidh, lord of Cinel Conaill, died.
996. Ruaidhri, son of Niall O'Canannain, lord of Cinel Conaill, died.
999. Flaithbheartach O'Canannain, lord of Cinel Conaill, was slain by his own people.
1010. Maolruanaidh O'Maeldoraidh, lord of Cinel Conaill, was captured by Brian Born.
1026. Maolruanaidh O'Maeldoraidh, lord of Cinel Conaill, went over sea on a pilgrimage, and died on his pilgrimage the next year.
1029. Muirchertach O'Maeldoraidh, was slain by the O'Canannains at Rath-Canannain.

1030. Rnaidhri O'Canannain, lord of Cinel Conaill, was slain at the Mudhorn [now the river Mourne, near Lifford] by Aedh O'Neill.
1045. Flaithbheartach O'Canannain, lord of Cinel Conaill, died.
1059. Niall O'Maeldoraidh, lord of Cinel Conaill, died penitently.
1071. Ruaidhri O'Canannain, lord of Cinel Conaill, was slain by Aengus O'Maeldoraidh.
1075. Donnchadh O'Canannain, lord of Cinel Conaill, was slain.
1083. Domhnall O'Canannain, lord of Cinel Conaill, was slain by his own people.
1085. Murchadh O'Maeldoraidh, lord of Cinel Conaill, tower of the magnificence, hospitality, and valour of the north, died.
1093. Aedh O'Canannain, lord of Cinel Conaill, was blinded by Domhnall O'Loughlin, king of Ailech.
1135. Ruaidhri O'Canannain, lord of Cinel Conaill, a warlike tower of defence, charitable, and humane, was slain by the men of Magh Itha [Barony of Raphoe].
1153. Flaithbheartach O'Canannain, lord of Cinel Conaill, was drowned, with his wife Duveola, the daughter of Turlogh O'Conor, monarch of Ireland.
1156. Aedh, son of Rory O'Canannain, lord of Cinel Conaill, was slain by O'Kane.
1160. Two O'Maeldoraidhs were treacherously slain by the Aithecleirech O'Canannain, lord of Cinel Conaill, and the same Aithecleirech and two O'Canannains were slain in revenge by the Cinel Conaill.
1165. Magnus O'Canannain, lord of Cinel Conaill, died.
1172. O'Maeldoraidh was defeated by the Cinel Eoghain.
1184. The monastery of Assaroe [Eas Ruaidh], was founded by Flaithbheartach O'Maeldoraidh.
1197. Flaithbheartach O'Maeldoraidh, lord of Cinel Conaill, Cinel Eoghain, and Oriel, defender of Temur, heir presumptive to the crown of Ireland, a second Conall in valour, another Cuchullin in feats of arms, another Guaire in hospitality, and another Mac Lughach in heroism, died on Inis Samhaoir [now Fish Island, in the river Erne, close to the cataract of Assaroe], on the second day of February, in the thirtieth year of his reign, and fifty-ninth of his age. Immediately after his death, Eachmarcach O'Doherty assumed the chieftainship of Cinel Conaill, but was slain a fortnight after his inauguration by John De Courcey.
1200. Eigneachan O'Donnell was lord of Cinel Conaill.
1207. Eigneachan O'Donnell, lord of Cinel Conaill, was slain.

NOTE G. See page 122.

O'Farrell, in his *Linea Antiqua*, and M. Lainè, Genealogist to Charles X., in his pedigree of Count Mac Carthy, have taken many liberties with the ancient Irish authorities in giving the descent of the Munster families. M. Lainè actually falsifies his autho-

rities, and O'Farrell writes the following very incorrect remark under Lugadius, whom he makes, without any authority, the eldest son of Oilioll Flannbeg, king of Munster, and fourth in descent from Oilioll Olum, the ancestor of all the nobility of Munster of the Heberian race :

"Lugadius, king of Munster, for three years, had a *younger* brother, Darius Cearb, ancestor to O'Donovan, O'Cuilen of Carbery, &c., and to Criomthan Mor, king of Dalriada, in Scotland, from whom descended many families there. This Lugad had two sons by a second wife, viz., Lughach, from whom the territory of Lughach-Eile is so called ; and Cobhthach, *a quo* O'Cobhthay, of Cuil-feadha."

But O'Flaherty, who is a far better authority than O'Farrell, agrees with the most authentic Irish MSS. in making Lugadius, not the *first*, but the *third* son of Oilioll Flannbeg ; and in making Crimthann Mor, not King of Dalriada in Scotland, but monarch of all Ireland. His words are as follows :

"*Anno* 366. Crimthannus filius Fidachi Heberio è semine Achaio Mogmedonio sororio suo Temoriæ extremum diem quietè claudenti substituitur Rex Hiberniæ annis tredecim. Transmarinis expeditionibus in Gallia, & Britannia memorabilis erat : uxorem habuit Fidengam è regio Connactiæ stemmate, sed nullam sobolem reliquit.

"Crimthanni regis abavus Fiachus Latus vertex rex Momoniæ duos Olillos genuit Flannmor & Flannbeg cognominibus distinctos. Olillus Flannmor rex Momoniæ sobolis expers Olillum Flannbeg fratrem adoptavit. Olillo Flannbeg regi Momoniæ supererant Achaius rex Momoniæ, Darius Kearb, ex quo O'Donnawan, Lugadius & Eugenius.

"Darius Kearb præter Fidachum Crimthanni regis, & Mongfiunæ reginæ Hiberniæ patrem genuit Fiachum Figente, & Achaium Liathanach, ex quo Hyliathan in agro Corcagiensi. Fiacho Figente nomen, & originem debet Hy Figenta regio olim variis principibus celebris in media Momoniæ planicie usque ad medium montis Luachra in Kierrigia ad Australem Sinanni fluminis ripam ; licet hodie hoc nomine vix nota, sed Limericensis comitatûs planities appellata."—*Ogygia*, pp. 380, 381.

There can be no doubt that O'Flaherty is perfectly correct in making Crimthann Mor mac Fidaigh monarch of all Ireland, as his name is found in all the ancient lists of the Irish monarchs, and as it is stated in Cormac's Glossary, under the word Moğ Éime, that he also extended his dominion over North Britain and Wales, where he established colonies, and where many places received names from his people. The passage, which is one of the most curious and important in Irish history, runs as follows :

In tan po ba mór nept na n-ḡaeḡal for ḡreḡnaib, po panopar Alban ezappa i fepanour : ocup po fitep cāc dūpaur dia āpaur leo, ocup ni ba lūḡae no ēpeboāir ḡaeḡil fīpa muip anaur quam in Scotica, ocup do pontā a n-āpapa ocup a piḡ-sūinte anō ; moe dicizur ōino epaoui, .i. tpeoui Crimḡaino Moip, mic fīdaig, pi ēpeno, ocup Alban, ocup co muip n-lēt ; ez moe ept ḡlapzimbip na n-ḡaeḡal, .i.

Cell mop fop bpu Mapa n-lét 7c. Ocur ip oo'n poino rin ber a za Dno map  
 Lezam i zipib bpezan Corn, .i. Dun mic Liazam; ap ip mac in ní ip map ip in  
 bpezanar. Ocur po bácar fo'n éumáct rin co cianail iar ziazam Paepaic. De  
 rin, tra, pó boi Coirppe Murc ac aéaijó paip co a múmzip ocur co a éairoe.

"At the time that the sway of the Gaels was great over the Britons, they divided Albion between them in holdings, and each knew the habitations of his friends; and the Gaels did not carry on less agriculture on the east of the sea (channel) than at home in Scotica, and they erected habitations and regal forts there: inde dicitur Dinn Tra-dui, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, king of Erin, Alba, and as far as the Iccian sea; et inde est Glastimber na n-Gaedhal [Glastonbury of the Gaels], a large church, which is on the brink of the Iccian sea, &c. And it was at the time of this division also that Dinn Map Lethain, in British Cornwall, received its name, i. e. Dun mic Liathain; for *map*, in the British, is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Musc was dwelling in the east with his family and friends," &c.

Eochaidh, the first son of Olioll Flannbeg, left no issue, and the line of Fidach, the eldest son of Daire Cearb, became extinct in Crimthann Mor, who succeeded as monarch of Ireland in the year 366. On failure of issue in the line of Fidach, the next heir, according to the law of primogeniture, was, in the line of Fiacha Figeinte, the second son of Daire Cearb; and tracing this line, according to the evidence of the ancient genealogical Irish MSS., we find it represented in the tenth century by Donovan, son of Cathal, chief of Hy-Figeinte, who was slain in a pitched battle, and his allies, the Danes of Munster, slaughtered by the renowned Brian Boru, in the year 977. But after the death of the monarch Crimthann Mor Mac Fidaigh, this line was suppressed by the more powerful sept of the Dal Cais, and also by the race of Lughaidh, ancestor of the Mac Carthys, and was never after able to regain the sovereignty of Munster; but they retained Bruree, the seat of their great ancestor Olioll Olum, and the most fertile territory in all Ireland, which, from respect to their high descent, they were permitted to possess free of tribute. O'Heerin refers to this fact in his topographical poem, in the following lines:

Dual o' O' Donna báin Dúm Cuipc  
 An zip-pi, 'na zip longpúip;  
 Ba leip gan éiop fo'n Múig moill,  
 Ip na cláip ríop go Sionoinn.

"Hereditary to O'Donovan of the Fort of Core (i. e. Bruree)  
 Was this land, as a land of encampment;  
 He possessed without tribute, the lands along the sluggish *river* Maigue,  
 And the plains down to the Shannon."



# GENEALOGICAL TABLE,

(COMPILED FROM THE BOOKS OF LEACAN, MAC FIBBIS, AND THE IRISH ANNALISTS),

## SHOWING THE DESCENT OF THE PRINCIPAL FAMILIES SPRUNG FROM OLIOLL OLUM(a), KING OF MUNSTER.

N. B.—K. M. signifies King of Munster in this Table, K. D. King of Desmond, and K. T. King of Thomond.

1. OLIOLL OLUM, king of Munster, d. A. D. 234, Annal. Quat. Mag.

2. Eoghan Mor, slain A. D. 250.

3. Fiacha Muilethan, K. M. 260.

4. Oilioll Flannbeg, K. M.

5. Diaro Corb.

6. Fidaeh.

7. Crimthann Mor was monarch of Ireland for thirteen years. He succeeded, A. D. 366, and died without issue. He was the senior representative of Oilioll Olum and of all the Milesian race and one of the most illustrious of the Irish monarchs.

10. Loran, chief of Hy-Figite. He was killed by St. Patrick, A. D. 429, and his line became extinct.

11. Dilell Cenafada. 12. Lape. 13. Aengus. 14. Aeth. 15. Crunnmach. 16. Eoghan, d. 667, chief of Hy-Figite. 17. Aeth Rein. 18. Dubhshuibhinn, chief of H. F., d. 750. 19. Cenafada, d. 767, chief of H. F.

20. Niall, 411, chief of H. F. 21. Uathighe. 22. Cathal, chief of H. F., slain at Croom by Callaghan Cashel. 23. Donovan, slain 977, a quo O'Donovan. He is called king of Hy-Figite, by the annalist Tigheanach.

24. Ingen. 25. Dubvan, son of Inar, king of the Danes of Waterford, slain in 995. 26. Murchadh O'D. 27. Analla, or Stannulus O'D. 28. Randal, or Regnald O'D.

29. Analla Mor O'D., slain at Kinsale in 1200. He is called chief of Cusberry in the Annals of Innisfallen. 30. Crom O'D., driven from the county of Limerick by the second Baron of Gubaly, and was slain in 1254.

31. Cathal O'D., a quo Chann-Cuthal, of age in 1254. 32. Tadhg O'D., chief of his name. 33. Murchadh, Murogh, or Morgan O'D. 34. Conchobhar, Conor, or Cornelius O'D. 35. Randal, or Regnald O'D. 36. Diarmadh O'D., chief of Clancall.

37. Tadhg, or Teige O'D., chief of Clancall. 38. Donmhall na g-Croiceann O'D., chief of all the sept of his name, died 1684.

39. Diarmadh O'D., slain at Lough na n-Domh in 1684, by the celebrated Donch O'Sullivan Beare Ann. Quat. Mag.

40. Donmhall, or Donell O'D., inaugurated chief of Clancall in 1684, and confirmed in his chieftainship by the Lord Chancellor, Adam Loftus, in 1592; died in 1632. From this Donmhall the late General Richard O'Donovan, of Hawkeham, in the county of Cork, was the fifth in direct descent, and the present O'Donovan, of Montpellier, is the seventh.

7. Cairbre Luasra.

8. Maine.

9. Duach Iarlaithe.

10. Cohlthach.

11. Crimthann.

12. Aeth Reannan, K. M., from whom the famous family of O'Monaghan, seated at the river Maing, in Kerry, is descended. He died in 619.

13. Macduin, who fought at Magh Rath, 637.

14. Congal, K. D., slain in 670.

15. Murchadh, d. 802.

16. Donnchadh, 962.

17. Surtuthrech, 979.

18. Carthach, a quo Mac Carthy, killed 1045.

19. Muiredach Mac Carthy, d. 1099.

20. Cormac of Magh Tamhlaigh, K. D., slain 1135.

21. Diarmadh of Cill Bheagaine, A. D., slain 1381.

22. Donmhall Mor na Curra, K. D., slain 1185.

23. Cormac Finn, K. D., d. 1215.

24. Donmhall Ruadh, K. D., d. 1302.

25. Donmhall Og, K. D., d. 1303.

26. Cormac, K. D., 1320.

27. Donmhall, 1391.

28. Tadhg Mainistrech.

29. Tadhg Luth.

30. Cormac Luthach, d. 1616.

31. Donmhall an Drunmainn.

32. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

33. Donmhall, 1391.

34. Tadhg Mainistrech.

35. Tadhg Luth.

36. Cormac Luthach, d. 1616.

37. Donmhall an Drunmainn.

38. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

39. Donmhall, 1391.

40. Tadhg Mainistrech.

41. Tadhg Luth.

42. Cormac Luthach, d. 1616.

43. Donmhall an Drunmainn.

44. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

45. Donmhall, 1391.

46. Tadhg Mainistrech.

47. Tadhg Luth.

48. Cormac Luthach, d. 1616.

49. Donmhall an Drunmainn.

50. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

51. Donmhall, 1391.

52. Tadhg Mainistrech.

53. Tadhg Luth.

54. Cormac Luthach, d. 1616.

55. Donmhall an Drunmainn.

56. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

57. Donmhall, 1391.

58. Tadhg Mainistrech.

59. Tadhg Luth.

60. Cormac Luthach, d. 1616.

61. Donmhall an Drunmainn.

62. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

63. Donmhall, 1391.

64. Tadhg Mainistrech.

65. Tadhg Luth.

66. Cormac Luthach, d. 1616.

67. Donmhall an Drunmainn.

68. Donmhall Mac Carthy, created Earl of Clancare (in Irish Clann Carthaigh) in 1665.

69. Donmhall, 1391.

9. Eochaidh, K. M., d. 523.

10. Crimthann Strebh, K. D. 523.

11. Cairbre Crom, K. D., d. 577.

12. Cathal, K. D. 619, d. 627.

13. Cu gao mathair, K. M., born 604, d. 667.

14. Fingine, K. M. 15. Albell, K. M. 700. 127, 695.

16. Cathal, d. 742.

17. Artir.

18. Gorman.

19. Fingine, K. M., slain 902.

20. Cacho, a quo O'Keefe.

21. Cathal.

22. Donnchadh O'K., d. 942.

23. Aeth O'K.

24. Donnchadh O'K., d. 1014.

25. Fingine O'K.

26. Aeth O'K.

27. Fingine O'K.

28. Eoghan Finn O'K.

29. Maghnus O'K., slain 1212.

30. Conchobhar O'K.

31. Art O'K.

32. Donnchadh O'K.

33. Art O'K.

34. Donnchadh O'K.

35. Maghnus O'K.

36. Art O'K.

37. Donnchadh O'K.

38. Art O'K., d. 1582.

39. Art O'K., of age in 1583.

40. Maghnus O'K.

41. Donnchadh O'K., the Heroic.

42. Donnchadh O'K., slain at Aghrim, 1691.

43. Donnchadh O'Keefe, sent to France in the sixteenth year of his age at the head of his father's company of foot. The present head of the family is probably in France.

44. Donnchadh O'Keefe, the Heroic.

45. Donnchadh O'Keefe, slain at Aghrim, 1691.

46. Donnchadh O'Keefe, the Heroic.

47. Donnchadh O'Keefe, slain at Aghrim, 1691.

48. Donnchadh O'Keefe, the Heroic.

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66. Donnchadh O'Keefe, the Heroic.

67. Donnchadh O'Keefe, slain at Aghrim, 1691.

68. Donnchadh O'Keefe, the Heroic.

69. Donnchadh O'Keefe, slain at Aghrim, 1691.

10. Aeth Uargarbh.

11. Tigheanach.

12. Foidhlimidh, K. D. 541.

13. Cairbre Riartrim.

14. Cairbreach.

15. Ealaith.

16. Fergus.

17. Bere, a quo Kinalmeaky.

18. Fergal.

19. Aeth Uargarbh.

20. Dubhshuibhinn, K. M., slain 957.

21. Donnchadh, slain 1015.

22. Donnchadh, a quo O'Donoghue.

23. Cathal, d. 1063.

24. Artir.

25. Fingine O'K.

26. Aeth O'K.

27. Fingine O'K.

28. Eoghan Finn O'K.

29. Maghnus O'K., slain 1212.

30. Conchobhar O'K.

31. Art O'K.

32. Donnchadh O'K.

33. Art O'K.

34. Donnchadh O'K.

35. Maghnus O'K.

36. Art O'K.

37. Donnchadh O'K.

38. Art O'K., d. 1582.

39. Art O'K., of age in 1583.

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65. Donnchadh O'Keefe, slain at Aghrim, 1691.

66. Donnchadh O'Keefe, the Heroic.

67. Donnchadh O'Keefe, slain at Aghrim, 1691.

68. Donnchadh O'Keefe, the Heroic.

69. Donnchadh O'Keefe, slain at Aghrim, 1691.

7. Cormac Cas, K. M.

8. Nogh Corb.

9. Fercorb.

10. Aengus Trech, K. M.

11. Laghaidh Menn, K. M.

12. Conall Eochluath, K. M. 466.

13. Cas.

14. Eochaidh.

15. Crimthann.

16. Aeth Uargarbh.

17. Tigheanach.

18. Foidhlimidh, K. D. 541.

19. Cairbre Riartrim.

20. Cairbreach.

21. Ealaith.

22. Fergus.

23. Bere, a quo Kinalmeaky.

24. Fergal.

25. Aeth Uargarbh.

26. Dubhshuibhinn, K. M., slain 957.

27. Donnchadh, slain 1015.

28. Donnchadh, a quo O'Donoghue.

29. Cathal, d. 1063.

30. Artir.

31. Fingine O'K.

32. Aeth O'K.

33. Fingine O'K.

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NOTE II. *See pages 226 and 231.*

## OF THE ARMORIAL BEARINGS AND BANNERS OF THE ANCIENT IRISH.

Dr. Keating has written the following remarks on the banners of the ancient Irish, in his notice of the Battle of Magh Rath :

I rle Dóinnall, mac Aeóda, mic Ammípióc, Rí Eiríonn, tugad cáte Mhuige Raé, aite ar mapádaí Congal Claon, do bí, 'na Ríge Ulaó deic m-bliadna; agus ar upura a aithe ar m ptaip-rí o'á n-gairtíor Caé Mhuige Raé, gur ab opuiríte in t-muoll, ocur in t-órougá do bíod ar pluagaib Dáoióil pe h-uéte uol a n-iombualad, nó do éor caéa dóib; oir do bíod apo-éairíoc ar in pluag uile, agus éairíoc ar gac pluag-buidíon oá m-bíod fá na rmaéte, agus ruatíonatar a m-brataig gac éairíge fá leicé, ar a n-aiteíonatar gac pluag-buidíon díob peacé a céile, leir na Seancaóab, ar a m-bíod o'píacab beicé do laéair na n-uapal pe lin caéa nó com-blióte do éur o'á céile, ionnur go m-bíod padapic pul ag na Seancaóab ar gíomí-apéab na n-uapal, pé fairnéir rípmuig do déanam ar a n-dálab leacé ar leacé; agus ar uime rin do bí a Sheanáid féin a b-foéair Dhomnall, mic Aeóda, Rí Eiríonn, pe h-uéte caéa Mhuige Raé. Oir ar m-beicé do Dhomnall ag epiall a g-comu Chongal, Rí Ulaó, agus iao do gac leacé o' ábann, agus ar b-pacpín pluag a céile díob, riappuigíor Dóinnall o'á Sheanáid gac meirge go n-a ruatíonatar fá peacé díob, agus nóctar in Seancaid rin do, amail léagtar 'ran laíod oar ab topacé "Tréan tíaicé caéa Chongal," map a b-puill in panni po ar ruatíonatar Rí Ulaó féin :

Leóman buíde a rpoll uaine  
Comaréa na Cpaoib Ruaidé,  
Map do bí ag Concuíor caíó,  
Aca ag Congal ar Congimáil.

Ar iméian ó do éionnragadap Dáoióil gacéúgá na ruatíonatar, ar lorig Chloinne Israel, léir gacéuigíod 'ran Eiríe iao, pé linn Dáoióil do mapeóinn, an tan do bádar Clann Israel ag epiall eper in Muir ruad, agus Maoire 'na apo-éairíoc oppa. Dá éreib dég imorro, do bádar ann, agus ruatíonatar ar leicé ag gac éreib díob fá pech.

Tréab Ruben, Mandragora, 'n a brataig map ruatíonatar,  
Tréab Simeon, ga, 'n a brataig map ruatíonatar,  
Tréab Levi, an áipe 'n a brataig map ruatíonatar,  
Tréab Juda, leóman 'n a brataig map ruatíonatar,

Τρεαβ Isacar, αραι, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Stabulon, long, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Neptalem, δεαλβ δαμν αλλαϊδ, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Gad, δεαλβ δαμλεομαν, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Joseph, ταρβ 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Benjamin, φαολέυ, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Dan, ναζαιρ νεμμε, 'η α βραταιζ μαρ ϋβαιζιοντυρ,  
 Τρεαβ Aser, εραοβ ολα, 'η α βραταιζ μαρ ϋβαιζιοντυρ.

Αζ πο ϋβιδιοζαδ αν τ-ρεανζαιδε αρ ϋβαιζιοντυραιβ Cloinne Israel, αμιαλ λευζτορ  
 α ρεμλεβαρ Zeacacim α n-Urnuumam, 'ρ αν λαοιδ ρε ριορ:

Αιζνε δαμν ζαδ μερπε μορ,  
 Ρο δαοι αζ cloinn uallaζ Iacob,  
 Τεαρνε νεαδ αρ α h-αιελε ann,  
 Αζ α mbeaz αιζνε α n-annam.  
 Τρεαβ Ruben, ραζ πορ σοδαιρ,  
 Ρο β'ε α μερπε Manopazair,  
 Ραε βυαν πο ζαιζ αν τρεαβ the,  
 Ρο lean pluagh, ματλ α μερπε.  
 Τρεαβ Simeon νιρ ριορ-μερπε,  
 Αζτ ζα ουαιβριοδ οιβφερπε,  
 Simeon αν ερiona cealζαδ,  
 Um δiona βα οιβφεαρζαδ.  
 Τρεαβ Zeuli, λυζτ να h-Αιρce,  
 Ιομδα α ο-ερεοιο 'ρ α ο-ερομ-ζάμζε  
 ζυ ταιρζιο δ'ά ρλάμζε ρεο  
 Ραιρρην να h-Αιρce aco.  
 Μερπε αζ ερειβh Iuda αμια  
 Samail leomam lan-ζάλμα;  
 Τρεαβ Iodair α n-uair ξερπε  
 Sluaζ διομαρ 'μα n-δειζ-μμερπε.  
 Τρεαβ Ipacar αν γλορ γλομ,  
 Μερπε αιε μαρ αραιν,  
 Ιομδα ρλοζ ζο n-δερπε n-ορεαδ  
 Um αν μερπε μορ μαρρεαχ.  
 Τρεαβ Stabulon να ραιαλ n-γλαν  
 Δεαλβ α μερπε long λυζζιμαρ,  
 Δα ζνατ ρορ τονναιβ τανα

Caé' na longab luétiapa.  
 Dealb oam allaió map, gip, mup,  
 Ag zreib Neptalem neminiğ,  
 Do'n zreib po éleaét ppaó feirge,  
 Hip éeapc laó 'mun luaié-meirge.  
 Meirge ag zreib Ḑáo a n-ḡleo-ḡail  
 Map óeib biop ap bain-leomam,  
 Noáap éim pe ppaoch feirge  
 Ḑac laó pinn 'mun piğ-meirge.  
 Meirge map éapb go nor neir  
 Toir ag zreib lorep oiróeipc,  
 Suaiémoó na pirió baóba,  
 An éimó ó'ár comapóa.  
 Treab Benjamin go m-briğ mup,  
 Ho bioó a meirge op meirib,  
 Meirge map an b-paol b-foḡlaé,  
 Deirge 'p an éaom éomopoac.  
 Treab Dan, ba suabpíoc an oream,  
 Oipeaét nemnéc toige suaiéioll,  
 Tren pe aḡoin ba ooiğ óe,  
 Map naépaiğ moir a meirge.  
 Treab Afér, nup épuao im épaó,  
 Meirge oap lean map lotap,  
 Map aon tap all a toḡa,  
 Ip epaób alann pionn-ola.  
 Ro apmíop tall a o-treabá,  
 Ro apmí me a meirgeóa,  
 Map tauo oionḡna na o-treab ó-ze,  
 Ḑan a h-íomóa a naiéne.

The MS. copies of Keating's History differ very considerably in this passage, and it is therefore necessary to say that the foregoing extract has been taken from Andrew McCurtin's copy (A. D. 1703), in the Library of the Royal Irish Academy, compared with the copy written by O'Mulconry, in the Library of Trinity College. The following very elegant translation is from the Latin version of Keating, by Dr. John Lynch, of which a good copy of the original MS. is in the Editor's possession :

“Ex Historiá Muighrathensem pugnam referente, in quâ Donaldus inclitum a Congallo Ultoniæ Rege reportavit victoriam, facile percipitur quàm aptè Ribernorum

acies instructæ tunc fuerint, cum ad signa conferenda se accingebant; uni enim Imperatori totus Exercitus, et singulis Ducibus singulæ cohortes parebant: In cujuscunque etiam cohortis vexillis ea symbola visebantur quæ indicabant quis cuique cohorti dux præerat. Quapropter seniorum partes erant cuique pugnae adesse, ut res ab utraque gente gestas ob oculos haberent, quo veritas quæ scriptis postea mandarent, exploratior esset. Hinc Hiberniæ Regi in procinctu ad pugnam hanc ineundam posito, suus Antiquarius adstitit, quem ubi exercitus uterque in fluvii ripis utrinque consistens ad mutuum conspectum pervenit, Rex Donaldus suscitatus est quasnam tesseras, quæque hostes signa ferebant, quæ ei sigillatim aperuit Antiquarius, prout eo poemate panditur, cujus initium, *Tpen ttaguio caëa Congail*, in quo hoc versu, Ultoniæ Regis insignia exprimuntur:

Gesserat in viridi flavum bombice leonem  
 Crebroa progenies, Conchauri symbola clari  
 Congallus, quæ nunc signis intexta videntur.

Jam inde a tempore quo Gathelici nunc Hiberni dicti, se Israelites in Ægypto sociarunt Gathelo gentis authore adhuc superstite, vexillis suis imaginum varietate decorandis incubuerunt. Israelitarum exemplo, qui per Mare Rubrum Moysæ Duce, proficiscentes, variis figuris signa sua distinxerunt, Exercitu ex duodecem tribubus conflato, quorum singulis suâ erat peculiaris tessera in labaris expressa, qua secerneretur a reliquis. Tribus Ruben Mandragoram, Simeon hastam, Levi Arcam, Juda Leonem, Isachar Asinum, Zabulon Navem, Neptali Arancam, Gad Leonem, Joseph Taurum, Benjamin Lupam, Dan Serpentem, et Asser Olei ramum in signis pro symbolo habuerunt. Priscus quidam poeta, figuras istas vexillis Israelitarum additas versibus Hibernicis complexus est e vetusto Libro depromptis apud Leacoeniam in Ormoniâ reperto: Quorum sensum versus Latini sequentes exprimunt.

Grandia signa mihi sunt nota propago Jacobi  
 Quæ præclara tulit, non cuivis cognita vati;  
 Mandragoræ prolem Rubin simulacra præibant  
 In signis, multum validâ comitante catervâ.  
 In labaro stirpis claro e Simone creata  
 (Qui fuit astutus, prudens, strenuusque tuendo)  
 Picta refulsit imago formidabilis hastæ.  
 Levitici, quibus est arcæ custodia curæ  
 Et quibus est armentorum vis magna gregumque,  
 Gestata in signo vobis tulit arca salutem.  
 Vexillis sobolis Judæ procera ferocis  
 Forma leonis erat, stirpem hanc impunè lacesat

Nemo, lacertorum magno, nam robore præstat.  
 Isacara tribus fulgenti fulgida in auro  
 In labaris Asini speciem gestabat amœnam  
 Agminibus cinctam pugilum quibus ora rubebant.  
 A Zabulone sati, quos ornat opima supellex,  
 Immensæ ratis, in signis habuere figuram,  
 Qui crebrò secuere leves in navibus undas.  
 Cruce brevi et celeri cervus spectabilis ortæ  
 Nephthalemo gentis vexillum pictus adornat,  
 Quæ ruit impavida in pugnæ, et signa frequentat.  
 Pugnacis Gadæ stirpis vexilla lænam  
 Prætulerant : ea gens, pugnæ veniente procellâ  
 Non ignava coit sub signis agmine multo.  
 Percelebris soboles, a te, Josephæ, profecta  
 In signis tauri fortis latera ardua monstrat.  
 Bengamina tribus signis melioribus usa  
 Quam reliquæ, robusta lupum tulit ore rapacem,  
 In sacro labaro, splendente rubedine tinctum.  
 Natos a Damno metuendos martius ardor  
 Fecit, honoratos cautè prudentia mentis ;  
 Signifer his pugnæ inituris prætulit anguis.  
 Asseri soboli pecus ampla paravit honorem,  
 Hæc ubi se bello accinxit, populariter uno  
 Assensu ramum sibi tolli curat olivæ.  
 Singula signorum, tribuum quoque nomina dixi  
 Cætera prætereo populi decora ampla valentis."

Without going so far back as the time of Moses and his cotemporary Gaedhal, the ancestor of the Milesians, we may well believe that the Irish people became acquainted with the Old Testament, and consequently with the standards borne by the twelve tribes of Israel, immediately after their conversion to the Christian religion. That standards were in use in Ireland before Christianity, it would now be difficult to prove, and perhaps not fair to deny ; but it appears from the most ancient fragments of Irish literature which have descended to our times, that the *meirge*, or standard, was in use at a very early period, and we find references in the lives of the primitive Irish saints to several consecrated banners called by the name of *Cathach*. It does indeed appear from poems written by some of the bards of Ulster in the seventeenth century, that it was then the opinion that the Irish had, even in the

first century, used, not only banners distinguished by certain colours and badges, but also armorial bearings or escutcheons. Thus, Owen O'Donnelly, in his reply to Mac Ward, contends that the *red hand* of Ulster was derived from the heroes of the Red Branch, and that, therefore, it belonged by right to Magennis, the senior representative of Conall Cearnach, the most distinguished of those heroes, and not to O'Neill, whose ancestors, although they had no connexion with those heroes by descent, had usurped the sovereignty of Ulster.

That the ancient Irish, from the earliest dawn of their history, carried standards to distinguish them in battle, is quite evident from all the ancient Irish accounts of battles, but when they first adopted armorial bearings is not perhaps now very easy to prove. The Editor has examined more tombstones in old Irish churchyards than perhaps any one now living, with an anxious wish to discover ancient Irish inscriptions and armorial bearings, but among the many tombs he has seen, he has not observed any escutcheon for a Milesian Irish family older than the reign of Queen Elizabeth. He is, therefore, satisfied that the Irish families first obtained the complex coats of arms which they now bear from England, retaining on the shield, in many instances, those simple badges which their ancestors had on their standards, such as the red hand of O'Neill, the cat and salmon of O'Cathain, or O'Kane, &c. &c., with such additions as the King at Arms thought proper to introduce, in order to complete the escutcheon after the Anglo-Norman system of heraldry, according to the rank of the family for whom the coat was so manufactured.

The Editor has found the following metrical descriptions of the standards of O'Doherty, O'Sullivan, and O'Loughlin, in a MS. in the collection of Messrs. Hodges and Smith, Dublin, No. 208, and he thinks them worth inserting here, as being very curious, though the period at which they were written has not been yet satisfactorily determined. The descriptions of the two former appear to be of considerable antiquity, but that of O'Loughlin savours of modern times, from the language and measure.

### Συαίσιονταρ Υι Δοάριταιξ.

Τρέαν ἔγατο κατὰ Cumh,  
 Υι Δοάριταιξ le cup comlunn,  
 Α εἰοθεαῖν ερω-όρδα κατὰ  
 Ορ Μειργε an ápo-ḡla :  
 Ζεοῖαν ιρ φίολαρ πόλα,  
 Δεααίρ κορε na ciam-ḡgla,  
 Α m-bán-ḡpat ríosaḡail ppóill,  
 Εαḡαί ερωm-ḡom a εἰοῖοίλ.

“BEARINGS OF O'DOHERTY.

Mightily advance the battalions of Conn,  
With O'Doherty to engage in battle,  
His battle sword with golden cross,  
Over the standard of this great chief :  
A lion and bloody eagle,—  
Hard it is to repress his plunder,—  
On a white sheet of silken satin,  
Terrible *is* the onset of his forces.”

The Editor is sorry to find that the O'Dohertys do not at present bear these symbols in their coat of arms ; the arms of Chief Justice Doherty, as shown in stained glass on a window in the Library of the Queen's Inns, Dublin, are entirely different.

Συαίονταρ Uí Shuilleabáin α γ-ατ Cairglumne.

Do éim tréan ag teac̃t 'r an maig̃  
Meirge íleac̃ta Fhing̃in uap̃ail,  
Α íleag̃ go nãtair nime  
Α íluag̃ 'na o-tpéom o-temntĩge.

“BEARINGS OF O'SULLIVAN IN THE BATTLE OF CAISGLINN.

I see mightily advancing in the plain  
The banner of the race of noble Finghin,  
His spear with a venomous adder [*entwined*],  
His host all fiery champions.”

The O'Sullivans have since added many other symbols, as two lions, a boar, buck, &c., but their neighbours, the O'Donovans, have retained the simple hand, and ancient Irish sword entwined with a serpent, without the addition of any other symbol derived from the Anglo-Norman system of heraldry.

Συαίονταρ Uí Lochlunn bóinne.

Α γ-campa Uí Lochlunn dob' follur α m-blá̃t-̃br̃az ppó̃ill,  
Α γ-ceann gãc tpõoa, le cõpnãñ vo lá̃tair gleó̃,  
Sean uap̃ir̃ t̃op̃t̃ac̃ ap̃ γ-cõpnãñ l̃e mal̃ go có̃ip,  
Ip̃ anncõip̃ gõpm̃ pã cõpãib̃ vo é̃ablã ó̃ip̃.

“BEARINGS OF O’LOUGHLIN BURREN.

In O’Loughlin’s camp was visible on a fair satin sheet,  
*To be* at the head of each battle, to defend in battle-field,  
 An ancient fruit-bearing oak, defended by a chieftain justly,  
 And an anchor blue, with folds of a golden cable.”

The armorial bearings of the old Irish families, as preserved on their tombs since the reign of Henry VIII., if carefully collected, would throw much light on the kind of badges they had borne on their standards previously to their adoption of the Anglo-Norman system of heraldry, and it is to be hoped that the Irish College of heralds will accomplish this task.

NOTE I. *See page 267.*

The most curious account as yet discovered of the ancient Irish Kernes and Galloglasses, is given by the Lord Deputy St. Leger, in a letter to the king, written from Maynooth, on the 6th of April, 1543. In this letter the Lord Deputy goes on to state that he had heard a report that “His Majestie was about to go to war with France or Scotland, and requests to know the King’s pleasure if he should raise a body of native Irish soldiers to attend him in the invasion of France,” and he then goes on as follows:

“But in case your Majestie will use their servyce into Fraunce, your Highnes muste then be at some charges with them; ffor yt ys not in ther possibilitie to take that journey without your helpe; for ther ys no horseman of this lande, but he bathe his horse and his two boyes, and two hackeneys, or one hackeney and two chieffe horse, at the leste, whose wages must be according; and of themselves they have no ryches to ffurnyshe the same. And, assuredly, I thinke that for ther ffeate of warre, whiche ys for light scoores, ther ar no properer horsemen in Christen ground, nor more hardie, nor yet that can better indure hardenesse. I thinke your Majestie may well have of them ffyve hundred and leave your Englishe Pale well ffurnyssed. And as to ther ffootemen they have one sorte whiche be harnessed in mayle, and bassenettes having every of them his weapon, callyd a sparre, moche like the axe of the Towre, and they be named Galloglasse; and for the more part ther boyes beare for them thre darts a peice, whiche dartes they throw er they come to the hande stripe: these sorte of men be those that doo not lightly abandon the ffeilde, *but byde the brunte to the deathe*. The other sorte callid Kerne, ar *naked men*, but onely ther sherts and small coates; and many tymes, whan they come to the bycker, but bare nakyd saving ther shurts to hyde ther preytes; and those have dartes and shorte bowes: which sorte of people be bothe hardy and clyver to sereche woddess or morasses, in the which they be harde to be beaten. And if

Your Majestie will convert them to Morespikes and handegonnes I thinke they wolde in that fleate, with small instructions, doo your Highness greate service; ffor as for gounners ther be no better in no land then they be, for the nomber they have, whiche be more than I wolde wishe they had, onles yt wer to serve your Majestie. And also these two sortes of people be of suche hardeness that ther ys no man that ever I sawe, that will or can endure the paynes and evill flaire that they will sustayne; ffor in the sommer when corne ys nere rype, they seke none other meate in tyme of nede, but to scorke or swyll the cares of wheate, and eate the same, and water to ther drinke; and with this they passe ther lyves, and at all tymes they eate such meate as few other could lyve with. And in case your pleasure be, to have them in redynes to serve Your Majestie in any these sortes, yt may then please the same, as well to signifie your pleasure therein, as also what wages I shall trayne them unto. And so, having knowledge of your pleasure therein, I shall endeavour my selffe, according my most bounden duetie, to accomplishe the same. The sooner I shall have knowledge of your pleasure in that behalffe, the better I shalbe hable to performe yt.

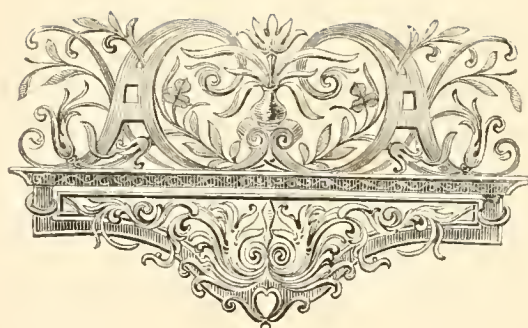
“ From Your Majesties castell of Maynothe the 6th of Aprill [1543].

“ ANTONY SENTLEGER.”

The preceding extract is taken from a copy made several years since from the original, by James Hardiman, Esq., author of the History of Galway. The document has since been printed, but not very correctly, in the State Papers, vol. iii. Part III. p. 444. London, 1834.

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Այն n-a քրիստոնյա՞ծ Լե Տեան, մա՞հ Եամոմ Օրճ, մի՞շ քեմ-Եամոմ, մի՞շ Սիլիամ, մի՞շ Կոնստանթնուօլ, մի՞շ Եամոմ, մի՞շ Դոմնալլ ՍԴոննաճան, ա՞ն շքեար Լա ռեաճ ո՞ւ մի Դեցեմբեր, 1842. Դժժ-սարկո՞ւ Դա քրիստոնյա՞ծ օրհանման օրը.



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